

De Morbis Fœmineis,
THE
Womans Counsellour :
O R,
The Feminine Physitian,
Enlarged.

Modestly treating of such occult Accidents,
and secret Diseases, as are incident to that Sex,
which their too much modesty, too often to their
sorrow, causes them to conceal from others : for
a Remedy whereof, here they are taught to be
their own helpers ; Especially in these particulars,
Of barrenness and Abortion; of natural, and un-
natural Births : of the suppression of the Terms,
the immoderate Flux thereof, and other Infirmi-
ties.

Discere quæ pudit, Scribere jussit, &c.

With a brief *Appendix*, touching the Kinds, Causes,
and Cures of Dropsies, and Tympanies of all
sorts : As also a Supplement touching Agues and
Feavers, usefully applicable to both Sexes.

Whereunto is added,

The MANS Counsellour, healing of Ruptures; and
particular diseases belonging to Men.

The Third Edition.

By R. Turner. ΦΙΛΟΜΑΘΗΣ.

London, Printed for John Streater, and are to be sold
by the Book-sellers in London, 1659.

RB.23.9.9161

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T O
The Reader.

Courteous Reader,

THe first Impression of this Subject, finding acceptance at thy hands (and that not without desert : for I confidently am assured, you have reaped the profit thereof) be you of what sex or condition soever ; whether you apply it to private use, or publick practice : This, I say, is one, and none of the least motives, to induce me to give you an Enlargement thereof. And have now made it applicable to all Sexes and Conditions ; by an Additional Supplement, touching the Epidemical diseases, Agues, and Fevers.

To the Reader.

The Ague is a distemper, under which many people sadly for a long time Languish; and commonly take poysons instead of medicines, never regarding the Causes nor Kindes of the Disease, nor of the Medicine; but Generally crying out, I am sick of an Ague: And then every woman hath a medicine at her tongues-end, and by heart; though she knows the nature or quality of it no more, than I am acquainted with the Man in the Moon, and perhaps scarce so much; And that's the reason so few are cured, because they hearken to every idle Tale, which sooner kills then cures: But if I write till doomes-day, I shall never alter their foolish opinion, that is, They know better than any Doctor can teach them. But that I may a little manifest their vanity, I'll insert one Example, of which I lately was both Auricularis and Ocularus testis. A woman, where I chanced lately to come, sate hovering over the fire, (Cornelius his Tub had been a fitter place for her) and Complained of an Ague: A gossip stands by; and demands, When begins your fit? Ile tell you what will help you at once taking. And what rare Arcanum would now proceed from this learned Doctoresse, I longed to hear: And this was her prescription.

Take Garden-snails, (the Gardners will be glad

To the Reader.

glad to be rid of them, (Quoth she) (so would the Patient of her disease too, thought I); sow them up alive in a linnen Cloth, making a Chain or a Collar of them, and wear it about your neck; and I'll warrant, it will drive away your Ague, Cries the woman: A Collar of Welsh Parsley would do it more sure, and more speedy. But the truth is, the sick woman Labour'd under Lues Venerea; which I am sure hath different Symptomes from an Ague, yet it's possible an Ague may also accompany it; yet she must have a Prophetick Doctor to tell her disease by her pisse; which one may as soon do, as teach an Ass to read Hebrew. But as they are, so I leave them; in hopes my Book will meet with more Ingenuous Readers. And since it is generally devoted to the Feminine Sex; Let me tell you that I have at home prepared a powder called Sal Veneris, which I had from an honoured friend, Physician to the late Queen; it takes away all spots and freckles of the face, and beautifies the same.

I shall not detain you any longer in the porch; but onely intimate to you, that I have prepared almost ready for the Presse a Treatise, touching the Plague in the Guts, and all Fluxes and diseases of the Belly; hoping that both
this

To the Reader.

*this and that, and all other of my former works
will redound to your profit, thereby answering
the desire and expectation of*

Your Well-wishing Friend,

From my house in
Christopher Alley in
St. Martins le
grand, Septemb. 13.
1658.

Robert Turner.

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The

THE
W O M A N S
COUNSELLOUR.

The Introduction.

CHAP. I.

Of Womens diseases in Generall.

THIS being a Subject, which too much modesty, or indeed, as it is, simple folly of many of the female Sex, hath hindred them from attaining to; and others, to fill their purses, have, and do still endeavour to conceal: But the want thereof being much, and the benefit great to save the health, and sometimes the lives of many poor women, whom God made as like himself, as he did the greatest Queen in the world; is the cause of bringing this so much necessary work to every ones capacity. And to treat peculiarly of the Diseases, and Infirmities incident to women, which, as
B they

they want a particular Treatise, so they require a peculiar and proper Cure, as *Hippocrates* at *De morbis mul.* 33¹. large teacheth: For the women do much differ from the men, from their beginning, and therefore do labour under, and suffer many Diseases peculiar and proper only to that Sex; which men can never suffer, neither are they incident to them. Wherefore, Is it not requisite to call such infirmities womens diseases, and for them to institute not onely a proper Treatise, but a special Cure? Nevertheless, it hath been, (and perhaps still is) contended against by some learned and famous men, who would account this Treatise needlesse, and seem to averre, that there is no such vast distinction to be used between the Male and Female; but their diseases having only respect to the Sex, may be cured by one and the same generall method. And this indeed may be true in some common and generall Diseases, usuall to both sexes; but in such infirmities as appertain only to the women, and are not at all contingent to the men, their falsity plainly appears. And therefore *Galen*, *Hippocrates*, and *Dioscorides*, and many

many others, have taken the pains to write whole commentaries meerly upon the Diseases of women; but yet their works are much incus'd by the corruption of time, though full of much variety of speech, gravity, and excellency of Learning.

This Treatise of the Diseases of Women, is so occult, intricate, and difficult to perform, that there is nothing to be found in all the Cabinets of nature, or secrets of the medicinal Art, more abstruse and difficult. The *Hipp. de morbis mul.* Hippocrates numbers them *pag. 331.* in his Book, *De morbis mul.*

pag. 131. The first cause is, that women carry Diseases a long time about them, & rooted in them and yet are either voluntarily, or foolishly ignorant thereof; either they do not know, or else are so superfluously modest, as they will not discover the same, untill time and necessity, too late, to their pain, reaches them to know them by experience. And from hence it follows, that their cure is not on y difficult, but oftentimes their Diseases are incurable.

The second cause *Hippocrates* numbreth

breth to be this; That a great many women that are troubled with some secret Disease, and do well know the same, yet are so shamefast and modest as rather to suffer under the same, than to communicate their minds to the Physician. Whereas he that wears the shoe best knows where it wrings; and amongst other Causes, the information of the Patient, discovers to the Physician the knowledge; and so, consequently, the Cure of the Disease may be the easier effected. Now the Physician being destitute of that help, by reason of the silence of the woman, the knowledge of the Disease is the more hard to find out, and consequently the Cure more difficult.

This also may be added for a third cause, the too much verecundity or timidity of the Physicians, dealing too carelessly with the women, being too shamefast, or bashfull to deal plainly with them, and to inquire of them diligently and perfectly, the causes of their infirmities, and also *absconditos locos suos attingere & tractare*, which is necessary and needfully required. Of which negligence, *Hippocrates* doth much reprove, and reprehend many Physicians, who do
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not accurately and carefully study to search out, and understand the true Causes of womens Diseases, without the knowledge whereof, their going about to Cure them, is rash and indiscreet.

But to passe by these Causes, which are of no small moment, it will not be amiss to add another, that the ignorance of Mid-wives, not knowing the internal secret parts of nature, nor how to exhibite in word or outward remedies, may cause to the women difficult and hard Labours.

From all which, is consequently gathered, that the Causes finding out, the matter and knowledge of womens Diseases, containeth in it many secrets and great difficulties.

But these difficulties carry with them, and comprehend in themselves, a recompence of jucundity and profit; For what is more delightfull to man, than to understand so great secrets, and mysteries of Nature? And what can be more profitable to a Physician than to find out and know the way and manner of curing, and helping the infirmities and diseases of women? For since that the infirmities which do most frequently afflict miserable

ble women, are very many most acute and grievous, in so much that their complaints may be heard almost continually from the very Womb; certainly Physicians in the study of their Cure shall not only gain great esteem and honour, but much profit. This therefore induceth me to render this Treatise plainly in the *English* tongue, that the women themselves may be their own Physicians.

The first thing therefore here intended to be handled, is, of the Conception of man; and therein the first thing to be noted, is the distinction and difference of the Sexes of man and woman: without which no conception can be had, nor the Course of nature maintaine; of which, that it may be fully and perfectly understood by you, we shall speak plainly. I say therefore, as the Philosophers teach, that all things whatsoever that are, have a twofold *ens* or being; some ingenerative, incorruptible, eternal, as Intelligences and Heaven: others generative, corruptible, and momentary, as these inferiour Elements, and those things which consist of the Elements.

Although the Elements, as to the whole, are ingenerative and incorruptible,

ble, neverthelesse, according to the parts they are generated, and corrupted, and are subject to continuall transmutation. But the Cause thereof, is the *materia prima*, or first matter, which alwayes desires new forms, as the Philosophers in their Physicks every where teach. But to let passe all other circumstances, *Galen* tells you, there was a man so studious in the secrets of Nature, as to seek if it were possible to be immortal, and bring immortality upon the Body. But the *materia prima*, or (which, if you will, call it) God himself, knew this to be unlawfull, and this *Galen* sufficiently declareth; For that which consisteth of *Arteries*, Veins, Nerves, Bones and Flesh, is the compound of Nature, and therefore is subject to corruption, for the *Frabricatum* or building of Nature, is a plain way, yet impossible to bring a man to immortality, his structures are subject to fall. The greatest of Cities, and the wisest of men, be their Counsels never so great, or their people never so many, and their wisdom and their providence never so much, time will bring them all to nothing. There-

*Gal. 14.
cap. 11.*

*Gal. 1.
cap. 1.*

fore the works of Nature are wonderfull, as, that as ones dies, another lives, and instead of one anothers succeeds; and by that Rule you may call nature to be immortal, but this is no other but the con-

tinual Generation of mankind: so teacheth Philosophy,

Gal. 6. and so the learned write.

7. 14. There is no part of the Body, but is necessary to be used, and competent to the protection

of life, as the Brain, the Heart, the Liver, the Eyes, the Nose, the Ears: but if we should particularly instance the *primum mobile* of Nature, we must then speak of the four principall parts which carry a distinction between the Male and the Female, and are the preservers and continuers of mankind.

I'll presume so much modesty as to give you these teatims in the

Turner. old tongue, my meaning cannot be unknown: 'twas lawfull

for *Ovid* to write what he would not speak, and you may know my meaning; the parts following which we must treat of, are the maintainers, and continuers of the World, before the confusion of *Babel*, called *pudenda, testes, uteri*.

You

You know my mind, if you do not his; in *English*, such things as have the best sense of feeling.

Of this which we said before, we intend only to discriminate the Sexes, without which no Generation can be had in any Creature whatsoever, without the perfect mixture of Male and Female.

And therefore *Aristotle*, in all his works, counted the Earth to be the Mother of all Creatures, the Son the Father and begetter of them: so saith likewise *Plato*, and all others, that the Man and the Woman consist of two Elements of the Sun and Moon; the Father, and begetter to be Fire or Sun, the woman or conceiver to be the Earth or Moon; of which the whole World is built and consists.

*Arist.
de gen.
c. 2.*

As the Macrocosmus or great world consists, and is properly supported by the Sun and Moon, which are the male and female of the same great World: So the Microcosmus, Man, by the woman which is the Moon of the man, and the Earth of the Microcosmus, and the field of his generation, produces the continual generation of mankind. To speak of the differences

Turner.

ferences of Sex and parts between man and woman, would take up a Volume in Philosophy, beyond our present intention, which intends only the infirmities incident to the Moon of the man, or that Creature which we call a woman; Something may be said how the Sun and Moon of the Microcosm, or the man and the woman, differ in parts & nature. Philosophy largely teacheth it, but we say no more, but only, They differ in Faculty. For the Man or the Sun of the Microcosm, hath a power or faculty to ingender in another, that is, in the Moon: but the woman hath also a faculty and power of generating, or bringing forth in her self, by the help of the Sun her husband; without which mutual conjunction, no Generation can be had.

I hope you have wit enough to know what I mean by the Sun and
Turner. the Moon, that I may not be forc'd to English one thing twice: and if you be Men or Women, then know that by the Sun I mean the Man, and by the Moon the Woman; *which if she be a whore, I cannot help it.* That's an Eclipse to the microcosmicall Sun; And as these two differ in Sex, so they

they differ in Nature, and in the severall Faculties of Nature, & Members belonging to procreation, and Generation of Creatures accommodated the one to the other; but if you will take the distinction, *Aristotle* he calleth them in Women *Pudenda* and *uterus*, and in Men *Testes* and *Membrum virile*. *Testes* signifies properly, Witnesses; and a man without such Witnesses will *Turner*, have bad successe in his cause, if women be of the Jury. And therefore the first Mover and Maker of all things knew it necessary, to have a procreation of Mankind, for the continuall supply of the World, which should be as well Male as Female; and therefore he made the Woman, and fitted her answerably to be accommodated to receive the Instrument of the Microcosmicall Sun, the Man; necessarily fitting one to the other, for an Act of generation: and this was the cause why 'twas not thought fit, the Man should be alone; for if he had been so, the World had ceased in him: and 'twas not only sufficient to make a Man and a Woman so, and furnish them with Instruments proper to conjunction and copulation; but also, that as well in the
Man

Man as in the Woman, there should be a desire, and magneticall attraction to the Act of copulation, by a sympathy between themselves; or else, the very Act it self would be abhorred, and the species of humane Generation frustrate, and come to nothing; by an abhorrency of the Act it self, naturally as it is, whereby the intention of the Nature would have fallen to the ground, and one Man, and one Woman only, been made in vain. Therefore the sagacity of Nature, to cause propensity in both Sexes, to the Act of Generation for procreation sake, endued both with a recipocall pleasure, and delight in the Act of Coition it self.

And this propensity and pleasure, is not ordained in men and women only, but in all other Animals, to maintain a continuall succession of generation amongst them: as appears by the great fiercenesse, and earnest desire of all Creatures to this Act, of which the Philosophers largely write; but we passe it, as not pertinent to our present intent, and come to speak of the menstrual or monthly Courses, by the natural constitution whereof, all women are more or lesse weak or strong, diseased or sound,
more

more or lesse able and meer for Concep-
tion, according to the species or degrees
thereof.

CHAP. II.

Of the Mensua or Terms.

Aristotle delivers, that the *Mensua*
is an Excrement, and in
proportion as the Seed of *Arist. I.*
man; and that they happen *de gen.*
to Women at the same age, *Anim.*
as the men begin to have *cap. 19.*
Seed; And that the humours
of the Terms are purged forth by Nature,
as superfluous and unprofitable: there-
fore they may be comprehended under
the generall notion of an Excrement; the
principall use thereof is, for generation
sake, which is the first Institution thereof,
the Birth desiring a copious matter for
nourishment.

The Terms generally begin in all Wo-
men, about the fourteenth year
of their age, about which time *The*
also Men begin to have Seed, and *Time.*
both men and women change
ther

their voice, and are subject to many other mutations in their Bodies. And they cease, as the same Philosopher writes, about the 50th year, seldome longer continuing.

The time of their flowing, is not in all alike, for some have these purgations but one day, others two, three, and four dayes, according to the age and temperament of the Woman. For sometimes they flow more, and sometimes lesse: sometimes longer, sometimes shorter. In women that are sound of body, they moderately flow two or three dayes; if any longer or shorter time, that Woman is sickly, or barren,

And so much for the Terms in general: we will proceed now to speak of the suppression or stopping thereof.

CHAP III.

Of the stopping, or suppression of the Terms.

WHeras by the institution of Nature, it is necessarily provided, that all Women should have their monthly naturall purgations, by reason of the temperature

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perature of this Sex, and many other causes; If they be suppress'd or stop'd, there followes to that Woman much peril, and many sicknesses: but on the other side, if they have their purgations according to the law of Nature, it keeps them in health, and preserves them from many Diseases.

The Causes of the suppression of the Terms, or diminishing of [*The Causes.*] them are principally four,

The first is, the viciousness of the Womb, and of the Vessels pertaining thereunto.

The second is, the vice, or corruption of the blood.

The third, the viciousness of the whole Body.

The fourth and the last is, the viciousness of the Faculties of the Body, to which all other causes may be referred.

First therefore, the Terms are suppress'd, or diminish'd by reason of the Womb, and the Vessels belonging thereunto, by which the Terms ought to be purged; if therefore the Womb labour under any Disease, which may be many, as that if the substance of the womb be too hard, or too thick,

thick; otherwise than is agreeable to Nature, that causes a stopping of the Terms, that must be brought to a better habit, with sic medicaments, and used in time for a convenient remedy.

Secondly, there doth happen Diseases of intemperatenesse, which are various, simple and compound, some with matter, and some without matter, under all which the Womb may labour, partly by Nature, and from the Birth; and partly growing in time against Nature, as hardnesse and thicknesse, of which we have spoken.

Of these Causes, the Simple are cold and dry, the Compound hot and dry; both which, may stop the Terms, cause the Womb to grow thick and hard, destroy the blood, and impedit the natural purgation.

Then there are Diseases of intemperatenesse with matter, as Inflammations, Swellings, Tumours, and Cancers against Nature.

Then there are other Diseases, as Ulcers, Fistulaes, Imposthums, and the like, which the Womb is subject to, which also impedit the Terms.

The second cause of the suppression of the Terms, is corruption of blood, which may be either too thick, or too glutinous, by reason of the vicious thicknes of the humours, the Diet, and many other causes frequently happening.

The third Cause, which causes Women many times, not to have their Purgations at all, is the viciousnesse of the whole Body, that it sends not blood sufficient to the Womb for this matter to be digested of; the humour inclining to other parts of the Body, either caused by ill Diet, or too much exercise, as often happens in some ruslick Women; whereby their temperament becomes too hot and dry, almost inclipping to the nature of men.

Another Cause of the suppression of the Terms, is the weaknesse of the Woman in general, whereby the blood wanting power for Concoction runs to some others parts of the Body; and so long as the Woman labours under that weaknesse, the purgations are hindred, if not altogether stopped. But thus much may suffice for the Causes: we shall now proceed to the Symptoms, Prognosticks, and Remedies to be used in helping this infirmity.

Though outwardly no visible signe may
C appear

appear, but only the meer relation of the party afflicted: yet the differences thereof, may be judged by the Causes, and Accidents attending it, and the part of the Body thereby afflicted. Whether the whole Body be vitiated and diseased, or the defect be in the Womb, or Vessels, as that the Mouth of the Womb be distorted and turned aside out of its due place, or some other impediment thereabout; or if there be a perpetuall suppression of the Terms, then it plainly shews such a Woman to be absolutely barren.

If the Obstruction come by weaknesse of the Vessels, and expulsive power, then that is perceived by immoderate heat, great thirst, a swift and strong pulse, head-ach, and many other signs of heat.

But if the cause thereof happen to be from cold, then the Woman is dull, drowly, and much given to sleepinesse, but without any thirst: the pulse beats very slow, and the Urine is of a loathsome colour.

If the Disease proceed from some inward cause, it is discovered by the fatnesse or leanness of the party.

This Obstruction usually brings to the party afflicted, not only barrenness, but oftentimes the Falling-sickness, Suffocation, Swellings

Swellings and Impossumes of the Womb, and the other parts appertaining thereunto, much dulnesse and drowyness over all the Body, Coughing, difficulty of breathing, the Dropsy, detention of the Urine, costivenesse, heaviness of mind, pain in the Head, and many other infirmities.

Now therefore, to proceed to the Remedies to be administered for Cure of this infirmity, it will be very fit and necessary in the first place, to loosen the Belly; which may be done by Glisters, which dissolve wind, and gently loose, as thus:

A Glisten for the stopping the Terms.

Take flowers of Camomile and Mugwort, of each one handful; Anni-seeds and Fennel-seeds, each an ounce, and make a Decoction thereof.

Then, take of this Decoction a pound, or a pint, which you please: three drams of oyl of Camomile and brown Sugar to make it a Glisten; so give it.

Hiera Picra, is much commended in these causes, to purge the Excrements of the Vesicles, and remove those grosse humours.

A proper Receipt thereof may be thus, to provoke the Terms.

Take the Species of *Hiera*, or (if it be lawfull for me to speak *English*; and that 'tis a hard matter to do of such ugly insignificant words, as purblind Physicians have devised).

Take four Ounces of the powder of *Hierapicra*, and mix it with Honey of Roses, or Syrup of Roses, a sufficient quantity to make it into a *Bolus*.

Also, take of the same simple Species, or plain powder of *Hiera*, two drams, that is, a quarter of an Ounce; and mix it with a sufficient quantity of Syrup of Betony, that it may be made a *Bolus*.

Another.

Take three drams of solutive syrrop of Roses, and a sufficient quantity of the Decoction of Citron-seeds; make it into a Potion or drink, which you please, and take it immediately after the *Hiera Bolus*, before directed.

Another

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Another excellent, is this.

Take of the powder of *Hierapicra*, three drams; of the Electuary called *Lenitivum*, and *Cassia* newly drawn, three drams; mix it into a *Bolus* with fine Sugar.

Be pleased to give me leave to tell you what a *Bolus* is; for it is a term Physicians have caught by the end, *Turner*, without sense or reason, to fright you with. *Bolus*, is a Latine word, and signifies as much in *English*, as to say, a mouthfull or morsell, or as much as one can swallow at once, so that you may make it a Pill or Electuary, which you please; for you know both are to be swallowed.

Some do refuse the use of *Cassia* to be administered in such cases, and condemn it; but being well administered with *Hierapicra*, it is very commodious for this disease.

The opening of a Vein, or letting of blood, is very proper for this disease, if it appears that there be a plenitude, or corruption thereof; it is properly to be drawn from the lower parts of the body, *Give me* as the Foot; sometimes from the *leave to* Thighs, and *Venis Cubiti, et ab* be so *utera*; you may imagine my mea- *modest*

as con- ning, though I speak Latine; but
ceale I say, the superfluous blood must
that. be drawn out, and that down-
Sub ma- wards, or else it will endanger to
trice. spoil the body.

Ligature and binding of the Thighs, is also requisite in this case, and to keep the same bound to draw down the blood.

Also, if the Veins in the Matrix be obstructed and stopd, and the humour of blood abounds, it is requisite that there be a Vein opened, to take away the blood, and that there be other means used to diminish the same, as laxative and opening medicines, using abstinence and exercise, as need requires; but where no order nor abstinence is used, never expect a good remedy.

But take it for a generall ru'e, that at first you begin to provoke the Terms, with gentle and lenitive moving Medicines; afterwards, if that do not the work, proceed to stronger by degrees, alwayes having due respect to the age and strength of the person.

For young and tender persons generally, this is a gentle mover of the Terms; Syrup of Betony, of Mugwort, of Honey of Roses, the decoction of Betony, and Hylopp, Ceterach.

Simples

Simples gently provoking and moving the Terms; which are warm by nature, are accounted these;

Smallage roots, Fennel roots, roots of Butchers broom, of Parsly, Madder, Asarabacca, Valerian and Elecampane.

The seeds of Lupines, Sperage, Parsly, Smallage, Annis, Fennel, Cummin.

Of Herbs these, Cinquetoil, Mugwort, wild Minrs, Harts-tongue, Marjerom, Fethe tew, Wormwood, Juniper, wi'd Time, Lovag, Maidenhair, Southernwood, and washt Turpentine.

Stronger Simples to provoke the Terms, are; Hemlock, Rue, Centory, Savin, Euphorbiu n, Sagapenum, Ammoniacum, Mirrh, Asa fortida, Mustard-seed, Celandine roots, Coloquint, Pepper, black Hellebore, Boras.

These with the former, are to be used in powder, Syrrup, juice, or Decoction; but beware you be not too busie in medling with some of the last mentioned, lest you repent it.

A Syrrup to concoct, and prepare the humours, to provoke the Terms.

Take Syrrup of Betony, of Mugwort, and

Elecampane, of each half an ounce ; of the Decoction of Hysop, and Betony, of each four ounces ; mix them together, and so take it when you please.

Odoriferous things which provoke the Terms are, Cinnamon, Cassia Lignea, Costus roots, Muscus, Spica Indiæ, Spica Romana, Gallia muscata, and such like.

Fumes to be burnt to move the Terms, are ;

Oppoponacum, Soponoria, Frankincense, Lignum Aloes, and red Storax,

Things by nature cool, which move the Terms, are

The seeds of small Endive, of Melons, of Gourds, of Pompeons, Cucumbers and Lettice ; of which, Pessaries may be made, to use in the Womb ; but have a care you put a string to them, to get them out again when you please,

A Syrrup to take away the obstructions in the Body, which hinder the Terms.

Take Madder, two Ounces ; of the roots of Lovage, Sperage, Cypers, and Grasse, each

each an ounce and a half ; Peny Mountaine
and Balm, of each two ounces, Spica Indiæ,
half a dram, Licorice, Currans, Rosemary
flowers, and Stecado's, of each an ounce ;
six ounces of Honey, and nine ounces of Su-
gar ; boyl it into a syrup, and take thereof
two ounces at a time.

Another for the same.

Take two ounces of Madder, Sperage
roots, Cypers roots, and the roots of Burch-
ers broom, of each an ounce ; Valerian Sa-
bine, white water Mints, and Penny-royal,
of each a handfull ; Balm two handiuls :
of Melon seed, one ounce ; Licorice and
Currans, each half an ounce ; Honey and
Sugar, of each six ounces ; so make it into a
syrup, and take thereof about an ounce and a
half at a time.

To provoke the Terms strongly.

Take the water of Smallage, of Lupins,
Sperage, and Fennel, of each six ounces ; a
dram of Cinamon, a quarter of an ounce of
Spica Indiæ ; Ammoniacum and Oppopa-
nacum, of each a dram and a half ; Parsly
seed, Fennel seed, wild yellow Rape seed,
and

and Carraway, of each a quarter of an ounce; Gromell seed and Agrimony, of each a handfull; Galingale and Saffron, of each half a dram; the kernels of Quinces and Mallow seeds, of each half an ounce; Syrup of Violets, two ounces, boyl them all, except the syrup, in two quarts of Gourds water, till the third part be wasted; then strain it, and mix it with the syrup of Violets, and boil it with so much Honey as you see convenient; then strew a little powder of Cinamon into it, and Vinegar of Squils, enough to make it sowerish; then take of it in quantity as the former.

Common Syrups which remove obstructions of the Terms, are,

Syrup of Mugwort, of Maiden-hair, of Chicory with Rubarb, and the syrup of the five roots; these you may have ready made at the Apothecaries.

A Laxative to open the Body, and purge superfluous humours.

Take Sene leaves, Penny-royal and Mad-dar, of each a like quantity; boyl them in white wine, take thereof about three ounces at a time, fasting, *Another*

Another for the same.

Take Penny-royal, Nep, Soothernwood, Rue Centory and Hyssop, of each one handfull: Savin and Fether-few, of each one handtul and an half; Galingale, a dram; Cinamon and Madder, of each one handfull; Mirrh, a quarter of an ounce; boyl them together in a quart of fair water, till the third part be watted; take thereof two or three ounces fasting, at a time.

Another.

Take Sperage, Smallage, Fennel and Parsly roots, *Carduus benedictus* and Butchers broom, of each an ounce and a half; Annis, Fennel and Carraway seeds, of each a dram and a half; Mugwort, Penny-royal, Mints, Horehound, Asfarabacca, and Fether-few, of each half a handfull; seeth them altogether in two quarts of water till half be watted; then strain it, and mix therewith the tyrup of five roots of Calamint and Mugwort, of each a like quantity, and drink thereof in the morning and afternoon, about two ounces.

Another

Another to move the Terms.

Take Mints, Balm, Penny-royal, Marjoram and Southernwood, of each an handful; Anni-seeds, Fennel and Carraway seeds, of each an ounce; Polypody, an ounce and an half; Cicory roots, an ounce; cut the roots and herbs very small, and boyl them all together in a quart of water till a third part be consumed; then strain it, and sweeten it with Sugar to your own liking, and take thereof as you please.

A Syrup to provoke the Terms.

Take four handfulls of Cicory roots, take out the pith, and cut them small, and boyl them a good space in two quarts of White wine; strain it, and then boyl the decoction unto a syrup with Sugar, and take thereof about two spoonfulls, evening and morning.

A Trochis to move the Terms.

Take a dram and a half of Mirrh, two drams and an half of Lupines, Rue, water Mints, Comin, Madder, Elecampane roots, Sagapenum, Oppopanacum, of each a dram;
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make it into Trochis, with the juyce of Mugwort and give half an ounce thereof in the decoction of Juniper berries, made with water.

Wines good to provoke the Terms.

Wine of Elecampane roots, of Marjerom gentle, of the herb Bennet, of Berony, of Gillo-flowers, and of Rosemary; these are very good if the Patients Body be fitting to drink Wine, otherwise discretion may direct you not to use it.

Confections good for this Disease are,

The Confection of Elecampane roots, the Confection of Eringo roots, Conserves of Piony, and Mirrh roasted in an Apple.

Pills to move the Terms.

Take the Pill Alephargine, half a dram; Aloes, two scruples; Savin in Powder, one scruple; make it into Pills with the water of Mugwort, and take half thereof at once: these provoke the Terms, and are safe without any danger.

Others

Others for the same.

Take Pill Alephargine, half a dram; pill Cochiz, one scruple, mix them into five Pills, and take them at once.

By the way, heed is to be taken that these Medicines are not to be exhibited at such time as the Flowers do use to come, or nature useth to send forth the menstrual purgations; for at that time they may draw and turn the humors from the womb, where nature would vent and purge it, to some other parts of the Body, to the impeding of nature, and damage of the Body: but the whole Body being purged and cleansed, then its a fit time to apply these Medicaments, which may take away the intemperatness, and remove the vices and obstructions of the Womb and Vessels; purifie the crassious and corrupted blood, and extenuate the same out of the Vessels; and briefly provoke the Terms: To do which, you see the wayes and means are manifold, partly simple, partly compound, partly internal, and partly external, to be administred and exhibited sundry wayes, and for sundry reasons, as the cause and necessity shall require, to which we further proceed.

Pills

Pills to procure the Terms.

Take Musk and Mirrh, of each four scruples, Sterhas, Madder, Penny-royal, Citron pills, long Pepper, Cassia Wood, Cassia pills, Piony seeds, and Calmus, of each three quarters of an Ounce; Spica Indix, half a dram; make Pills thereof with the juice of Mugwort; whereof take a dram at once.

Thus far of inward Medicines to procure the Terms; there are also many outward Medicines to be used if need require, the first part whereof are Baths and Lotions, which are partly naturall, as of the naturall water of hot Baths; and partly artificiall, which are prepared of congruent and fitting Medicaments.

A Bath or Lotion for the Terms.

Take of Camomile flowers, of Mugwort, Calamint, Dictamnus of Crete, Briony, Savin, of each one handfull; of Anniseeds, Fennel-seeds, yellow Carrot-seeds, and Ameos, of each an ounce; mix them altogether, and therewith make a Decoction in water.

The use of these Lotions and Baths, is twofold;

twofold; First, to wash and Bathe the Thighs and lower parts of the Woman, with the water decocted; and secondly, for the Woman to sit in a Bath up to her middle.

The second sort of externall medicines are injections, or medicines to be injected into the Womb; and Pessaries, or Suppositories to be put up into the Womb, and remain there a space. Suppositories are made of Medicines wrapt up in Wooll or bombast, or some such like thing; and so put up into the Womb, and there a great while to be detained.

But always remember that you tye a string thereunto, put about the Thigh, that it may again be taken out when you please.

A Pessary for the Terms.

Take the leaves, roots, and juice of Mercury, and make thereof a Pessary, and apply it alone; it may also be mixed with other Medicaments.

Pessaries of odoriferous things, and Aromatics are very good.

*An Aromatick Pessary to draw down
the Flowers.*

Take of Gum Laudanum the best, two parts; of Belzoine and Mirrh, of each one part; of Musk, one part: mix the Aromaticks with Oyl of white Lillies, a sufficient quantiry, to make it into a fit form, and so put it up.

Pessaries more strong in operation, are such as are made of Coloquintida, Briony, Scammony, and the like, an example whereof take following.

A Pessary to move the Terms.

Take of Oxe gall, the juice of Briony, of each one ounce; Pulp of Coloquintida two drams; of Mirrh one dram; make this into a Pessary as before is directed, and so apply it.

In the third place outward means to be used, are, fumes and suffumigations, and they are best to be made of odoriferous Aromatick things, whereof take this example.

A Fumigation to procure the Terms.

Take Belzoinum, Storax, Calamint,
 These you may have at the Apothecaries. Mirrh, Bdelium, of each a dram; Gallia Mucata Mei: half a dram, Libethum half a scruple; Storax liquid, or Oyl of Spike perfumed, a sufficient quantity, to make it into Pills or Trochis.

This is to be put on a moderate fire, that the fume may ascend, and the Woman is to be so commodiously placed, that she may receive the fume up into the Matrix through a Vessel or Funnel fit for that purpose, which is to be made broad at that end next the fire, that it may receive all the smoak, and with a narrow neck like a funnel, to inject the fume into the Matrix.

But these Fumigations as *Hippocrates* teacheth, use to cause the Headach.
Hip. 5. Therefore, the Woman ought to
Apho. 28 be well covered and fortified with cloths, that the vapours may be kept from ascending to the Head.

In the fourth place, amongst the external Medicines, unguents and plaisters are to be used, and applyed to the *Abdomina* or secret places.

Letting

Letting of blood is also to be used in the Foot, or elsewhere, as need requires us.

An Oyl good to bring down the flowers.

Take Oyl of sweet Almonds, two ounces; of white Lillies, one ounce; Oyl of Anniseed, two drams; Mix them, and therewith annoint &c. it is very effectual for infirmities in those parts.

A Plaster to apply, to move the Terms.

Take of Penny-Royall, Calamint, Dittany, Mugwort, of each one handfull; Cinnamon, Cloves, Mirrh; Ballome, of each a dram; Meal of Pease, a pound; mix them with White Wine upon the fire, and make thereof a plaister, and apply it to the *pudenda*.

An Oyntment for the same.

Take Musilage of Fleawort, and Linseed, of each an ounce; Butter unsalted, two ounces; Hens grease, Ducks grease, Goose grease, Marrow of Calves bones, of each half an Ounce; Ammoniacum, a quarter of an Ounce; Oyl of Sesanum, Oyl of sweet Almonds, of each five drams; Wax sufficient

to make it into a salve. With this Ointment, annoint the body behind and before, from the Navell downwards; but not before you have used all other inward means, and outward, of Bathing, letting bloud, Fumes, Pessaries, &c.

A Plaister for the same.

Take *Confectio Benedicta*, half an Ounce, Turbith, a quarter of an Ounce; Nigella seed, three drams; clarified Honey enough to make it into a plaister.

This Plaister is to be applyed over the Privities, as before is directed.

If you perceive the courses begin to appear, then take this drink following.

Take Mugwort, Sene-leaves and Pennyroyal, of each half a handfull; Cinnamon, half an Ounce; Mace, three drams: boil these altogether in three pints of good Wine, untill the fourth part be wasted: boil it in a pot stopt close in boyling water, or therwise called *Balneo Maria*.

In the last place, is to be used frictions, or often rubbing of the Thighs; and inferiour parts, to draw the humour downwards, Ligatures or binding the Thigh hard with a string, Cupping glasses to be applyed to the Hips,

Hips, and Thighs, and the inferiour parts both with scarification and without.

Let the sick party beware of all slimy meat, and hard meat. & from all salt, cold binding things, which are hard of digestion: omit hatred, sorrow, and Melancholineffe: and alwayes in these cases, begin with the mildest medicines first, of which you have sufficient before directed. And thus far, for the suppression or stopping of the Terms: we proceed to the extraordinary flux (an evill also incident to Women) and the remedies thereof.

CHAP. IV.

Of the immoderate Flux of the Terms.

HAVING hitherto fully declar'd the symptoms, Causes, and Cure of that great Feminine infirmity, the stopping or obstruction of the Terms, we provide now in order to treat of the immoderate Flux, or overflowing of Womens courses, which oftentimes brings to the party afflicted therewith many other infirmities, and great weaknesse, and sicknesse, pains in the back and stomach, losse of appetite, ill-digestion,

and many other diseases, as Dropsy, Consumption, and others.

This infirmity may, and oftentimes is caused by some fall, blow, thrust, over-straining, too much exercise, over heating the body, and thereby making the blood thin and fluxible.

It is also caused by some unnaturall, and untimely birth, breaking of a Vein, or some bruising in the Womb, some vein there being broken or through some weaknesse in the retentive faculty, and too much strength of the expulsive; too much moisture and slipperinesse in the Matrix.

Many suppose the immoderate Flux of the Terms, and the continuall issue of Women to be one and the same disease; but they are besides the Cussion, for they are two severall and distinct diseases, as *Galen* plainly teacheth, for in the superfluous Flux of the Terms, blood onely issueth, as it useth to appear in the natural monthly purgations, but onely it flows immoderately; but in the issue or Flux of women, not onely blood, but various excrements, sometimes watry, and of another substance, are evacuated.

The Terms or courses are said to flow immoderately, after a twofold manner.

First,

First, When they flow excessively, and beyond measure in a small time.

Secondly, When this evacuation continues many dayes beyond its naturall course and time.

And to this purpose, writes *Galen*, when he saith, Men are wont to call that much rain, or a great rain, which continues a long time, though it fall but slowly, and leisurely, or else if it suddenly fall upon the earth in great showers.

If any one shall be so curious, as to ask what is the proper quantity and measure of the menstruall blood, which nature ought duly to evacuate, *Hippocrates* answers *de morb. mulier.* pag. 313. That in a sound Woman, and one perfect in health, the moderate monthly Purgations ought to be about 20 Ounces, a very little more or lesse; if they exceed very much that proportion, or are much lesse, then are the Courses diseased, and disaffected.

But the certain quantity of the monthly naturall purgations, cannot so strictly be defined in all bodies, because of the difference of the temperature, the diet, habit, constitution, age and strength of Womens bodies; it must necessarily be, that some must have

them more copiously then others; but this definition might be taken to be of a Woman in perfect health; but if the Flux of naturall purgation be immoderate, the party must needs be much afflicted therewith, and thereby incur many other Diseases; of some whereof mention is already made, and partly of the causes thereof.

But we desire to be a little more copious, in discovering the causes of this *Causes.* distemper, before we proceed to the method of the cure thereof.

The Causes of this immoderate Flux, are distinctly and accurately handled by *Gal. 3. de Sim. Causis. Cap. 2. 5. Aph. Com. 58.* *len, That*

The Terms (as other Fluxes of blood) do flow immoderately for three causes.

First, By reason of the faculty that recludeth the Vessel containing the blood; as in the Flux of blood at the nose.

The second, Because of the evil affection, and ill disposition of the blood.

And the third, by reason of some viciousness, or detriment in the Vessels themselves.

The first cause is, by reason of the natural faculties which are four. The faculty attractive,

ative, retentive, alterative, and the faculty expulsive.

All which faculties perform their operations, according to their proper temperatures, as *Galen* largely teacheth. *Gal. I. de fac. Nat.*

Therefore they are the cause of the menstrual Fluxes immoderation, when these faculties do not properly, and duly exercise their functions and Offices.

As chiefly, If the retentive faculty be too weak, that it cannot retain the blood so much, and so long as it should, until its due time: this is a speciall cause of the superfluous Flux, which many times happens, by reason of some ill distemper in the Womb or Vessels, either too much cold, or moisture, or both.

In like manner, it comes to pass, when the expulsive faculty too powerfully sends forth the blood, in such quantity, and at such times, when by the Laws of nature it should not: and this also chiefly happens, by reason of some ill distempers either in the Womb or Vessels, proceeding of too much heat, and dryness, or both.

Another cause of the immoderate Flux of the Terms, is the ill disposition, or corruption of the blood, and that after a twofold manner,

The

The first, when the blood is so vitious. that it corrodeth and corrupteth the Vessels wherein it is contained; which is done, when the blood is too thin, hot, or sharp, and that by reason the temperature, or ill dyet, is mixed with superfluity of Flegme, Choler, or Melancholy, which are offensive to nature, and do provoke her to expel them.

A second cause is superfluity of blood distempered, so that the Vessels cannot contain it, but it breaks out, and forces a purgation, by reason of the abounding acrimonious humor thereof, as *Galen* also makes mention. Having now spoken of two causes of the immoderate Flux of the Termes, we proceed to the third, which is, because of the vitiousness of the Vessels, and that consisteth in the too much hardness, softness, or smallness thereof: And happens to come, in youth, in their first beginning; and to others afterwards, in progress of time. And this happens to come thus to passe. Too much softnesse of superfluity of moysture, hardness of too much drynesse, and smallness of too much hunger or want of sustenance.

If this superfluous Flux proceed of too much blood, then the colour of the Terms will be pale and whitish, if they come of Choler, then the Flowers will incline to a yellow Colour.

If Melancholy be the abounding humour, then are the Flowers of a blewish, black, or dark colour.

By which Colours you may Judge of the abounding humour, and provide a remedy accordingly, to stop the excessive Flux thereof; for which purpose we now come to prescribe many, both internal and external meanes.

First, Observe these Rules ;

Beware of hot things. If the Body be grosse, and full of blood and humours, that nature seems to expulse it this way, stop it not suddenly, unless there be danger of much weaknets by it; but gently purge and prepare the body first.

If the Body be very full of blood, you may open the *Basilica* vein, and seek to reverse it that way: if it appear to come of Choler; or, if any other peccant humour abounds, purge that humour with proper moderate Medicines, mixing astringent and comfortable things amongst it.

Let

Let the Woman abstain from all hard labour, and all kind of slimy, thin and watrish meat.

Vomits are good to stay the humour, and turn their course, that they flow not downwards.

Inwardly may be given Sirrups, Electuaries, decoctions, Confections, and the like.

A Syrrup to stay the immederate Flux of the Terms.

Take Sirrup of Endive, one ounce, Sirrup of Purslain, halt an ounce; the decoction of Egrimony, and of Plantain 4 ounces: mix them together, and make them into a Sirrup, and so take it as you please.

An Electuary for the same.

Take conserve of Roses 2 Ounces, of water Lillies, one ounce; of Pearl prepared, and burnt Harts-horn, each half an ounce: Bole-Armonick, Terra Lemnia, of each half a scruple: mix them together with syrup of Plantain; a quantity sufficient to make it into an Electuary.

A Bolus for the same.

Take Conserve of Roses, half an ounce :
Philonium, or Reques Nicolai, two Scruples : Mix them together, and make a Bolus thereof. This is not to be given, but when extremity urges.

Avicenna amongst many other Medicaments of this nature, commendeth the use of Vinegar, which to some may seem strange, it being the vulgar opinion, that Vinegar is of a great opening quality.

Nevertheless, *Galen* agrees with *Avicenna*, who writeth of Vinegar, that it is of an astringent quality, and doth suppress and stop fluxes of the blood.

*Gal. 1. de
sim. med.
cap. 18.
19.*

Others contradict the same, not approving of it in this case, as hurtful to the Womb. And there being many other Medicines here readily prescribed, it may very well be let alone.

*A Powder to stay the immoderate Flux of
the Terms.*

Take Species Tria-santali, Diarrhodon Ab-
batis,

batis, each a dram: Coriander, two scruples and a half: Blood-stone washed, one dram: Shepherds purse, two scruples: fine Bolus, half a dram: Roses, Coral, of each half a dram; Cinamon, a quarter of an ounce: make them all into a fine powder, and mix them with Sugar, as much as you please, and take it in broth, or strewed on meat.

Another Powder for the same.

Take fine Bolus, one dram: Terra sigillata, two scruples; Tormentill, half a dram, Shepherds purse, a scruple: Pearl prepared one dram; Species *de generis frigidis* one dram and a half: Pomgranates, half a scruple: Roses, Saunders, red Coral, of each a scruple: Sugar, three ounces. Mix them all together, and make them a fine powder, and give it as the other in broth or stewed meat.

An Elestuary for the same.

Take Conserve of Roses, six ounces; Conserve of Burrage, Buglas, Balm, of each an ounce; Bolus prepared, a dram: Pearl prepared, a quarter of an ounce: of Rubies, Jacinths, Saphir, each a Scruple; Cinamon, a dram; mix these together, and make an Elestuary thereof.

Another

Another Electuary to stay the Flowers.

Take Conserve of Roses, three ounces :
Marmalade, two ounces and half : red Cor-
ral, a dram : Bolus prepared, half a dram :
Blood-stone prepared, two drams ; mix
them altogether, with the Syrup of Myrtles,
and make an Electuary thereof, and take it as
you please.

A Confection for the same.

Take Conserve of Roses three ounces ;
Marmalade, two ounces and a half ; Con-
serves of Burrage, Buglas of each one ounce ;
Bolus prepared, a dram and a half : Pearl,
two drams and a half : Tormentil, two scru-
ples ; red Saunders, one dram ; mix them
all together, and make a Confection there-
of, with the Syrup of Myrtles.

The Confection of black Cherries, and
preserved Barberries, are also very good for
this use.

A roset of bread steeped in red Wine, and
Nutmegs in powder, strewed thereon, is
very good.

Another for the same.

Take Tormentil and Nutmegs, of each a
like

like quantity, Plantain seeds, half as much; beat them all to powder, and give it evening and morning, with stale beer.

Red Corral, taken every day before meales in Plantain water, is also very good to stay the Flux.

For the same.

Take burnt Harts-horn, and Nettleseeds, of each a like quantity: and beat them to powder, and take thereof a dram at a time in Plantain water, and about a spoonful of the juyce of Yarrow.

Galingal chewed in the Mouth, is also good.

A Clyster to stay the immoderate Flux of the Terms.

Take Fetherfew, Balm, Rue, Scabious, Rosemary flowers, Southernwood, Comin, Bay-berries, Cassia-wood, Cassia fistula, of each a dram and an half: Diil seed, Anniseed, of each a handfull and a half: shaven Ivory, two handfulls; boyl them altogether by a mild fire in two quarts of water, till half be consumed, and then strain it out, and take of this Decoction 12 ounces: oyl of Sesanum, Rue and Pepper, of each half an ounce; Indi-

an Salt, one dram : Diacastore, Confection of Bay-berries and Benedicta, of each three drams; temper them all very well together, and administer it very warm.

Thus far of such Medicines as are to be given inwardly; we now proceed to external or outward applications, of which there are divers, but all ought to be of an astringent stopping quality: such are Pessaries, Unguents, and Plaisters, &c.

A Pessary, to stop the excessive Course of the Terms.

Take Balauſtes, bark of Pomgranates, Mirtles, each half a dram; mix them with a sufficient quantity of Honey, and make thereof a Pessary, and put it up into the Matrix.

There are also more liquid Medicines, which may very commodiously be injected with a fit Instrument like Clysters.

And Injection to stay the Flux of the Terms.

Take Baulustes, Pomgranate Pill, Tragant, of each a dram: Comfrey, four drams; make a decoction thereof, and mix it with

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four drams of the Juyce of Plantane, and make an Injection thereof.

A Pessary for the same.

Take juice of Plantane, juice of Sloes, and juice of Pimpernel, and make a Pessary thereof with Cotton.

A Cataplasme for the same, or a Pultis, which you please to call it.

Take Wormwood, Knot-grasse, Nightshade, of each a like quantity; pound them together and strain out the juice; then temper with it Rye-meal, a sufficient quantity, to make it into the thicknesse of a Pultis, and lay it all over the belly from the Navel to the Matrix.

A precious salve to stay the immoderate Flux of Womens Courses.

Take Cummin, Carraway, Rue-seed, Ameos, Sefeli and Gallia Moscara, of each a dram, and a half; Rosin, three drams: Oyl of Dill, two Ounces; Oyl of Olive, one Ounce: Lignum Aloes, Cloves, of each half

a dram ; melt the Rozin in the Oyl, and temper the other things with it, being beaten small into fine powder, and incorporate them together, by stirring, untill it become a thick salve.

Herewith anoint the Hips and Reins, it is excellent to stop the superfluous Flux of the Terms : It is also good against Vomiting and perbreaking, and to expell Wind, being applied to the Navell, and Stomach.

Be sure to observe whether the Woman abound with heat or cold, and frame your Medicines accordingly ; if cold be predominant, use such things as cause heat, and are good to stop blood ; such are,

Frankincense, Mastick, Cypresse nuts, Sandaraca, Laudanum, Mirrh, Storax, Annis, and the like.

If heat abound, such things are to be prepared as are cold and astringent, as cool and bind ; and such is the nature of these following,

Camphir, the juice of Sloes, burnt Ivory, Coriander, Dragons blood, Saunders, Bloudstone, fine Bolus, Hypocistis, the seeds of Kneeholm, or Butchers Broom, call it which you will ; these seeds, and also the decoction of the roor, are very effectuell ; if you

would know where to find the seeds, look into the inside of the red berries thereof, and there you shall be sure to find them; but not before you have found the hearb, for they grow together, and the Knee-holm hearb is a common companion almost with every Holly-bush.

These are also cooling and astringent; Mirtle seeds, Galls, Pomgranates, flowers called Balauſtes, the seeds of Plantane of Melons, Cucumber gourds, and of Pompeons, and the roots of Pimpernel.

Let the manner of Diet *Some are glad to* be such as is nourishing, *eat what they can* and breedeth good juice, *get, yet ye must* and is easily digested, especially such as thicken the *as near as ye can* blood, & hinder the flux-
void what is hurt- *full.*

those especially of the Mountains, are highly commended, if you can catch them.

Let their drink be astringent Wine, or use to quench Steel in their drink, or boil therein the seeds, leaves, and roots of Plantane. And thus much of the Flux of the Terms.

CHAP V.

Of the Flux of the Womb, or the Whites
in Women.

WEe have already declared, that the immoderate Flux of the monethly Courses, and the Flux of the Womb, or the white Menstrue, are two severall diseases, as *Galen Gal. 6. loc. affe. plainly teacheth. ad finem.*

We proceed now to speak of the Whites, or white Flux in women, called by the Physicians, *Menstrua alba & profluvium uteri*, as *Galen. Gal. lib. 3. de sym. caus. cap. 4.*

This Disease hath great affinity with the *Gonorrhoea*, or the involuntary issue of naturall seed; called the running of the Reins.

And this Flux also proceeds from two Causes; either too much cold, or unnaturall heat; and the differences of this issue are very many, as may appear by the colour of the Excrements which flow or issue, which are sometimes red, sometimes pale, sometimes yellow, sometimes black, sometimes

white, and sometimes green, sometimes thick, and sometimes watery; from Species may be gathered the quality of the peccant humour, as for example; If the Flux be of a red colour, it declares, that the issue flowes from the bloud, and is thereby caused; If it be pale or yellow, it denotes, black Choller is the cause thereof; if white, it proceeds from Flegm; if it be thin and watery, superfluous humours do abound in the body.

But above all things, be sure to know whether this Flux, be a Gonorrhea, that is an involuntary issue of the natural Sperm, which is the running of the Reins; the self same Disease being also incident to men, as well as women, and proceedeth in both Sexes, from one and the same cause, and that women as well as men, do labour under the same Symptome; But it is general among women to call this disease the Whites; though it be a Gonorrhea, or the running of the Reins, under which infirmity many do a long time labour, to the great wasting and Consumption of their bodies; the principall cause thereof proceeding either from immoderate, excessive, or unlawfull Venery.

It is generally agreed, that the lawfull
and

and proper cause of the Whites, is too much superfluity of excrements; but as touching the place and manner, where and how these Excrements are ingendered, Authors disagree.

Some say the cause is a dayly beger-ting of corrupt humours in the principall parts.

Others, that it proceeds onely from the Womb, and Spermatick Vessels.

Others, that it flows only from the Reins, the Womb being not at all afflicted thereby,

But *Galen* plainly demonstrates, that the whole body is affected with this Issue, although it purge through the Womb, and evacuate it self from the Reins, and that this disease is most incident to flegmatick and weak women.

6. *De locis affect. loc. 5.*

It remaineth, before we come to speak of the method of the cure of this infirmity, that diligence be used (as we said before) to find out whether it proceed from a Gonorrhea, that is, a running of the Reins, or Flux of humane seed, or not: the knowledge whereof, must be rather conjecturall, then to be demonstrated from any certain

sign, other then the Patients own relation.

But the flowing of the Seed, is more thick, and floweth in lesse quantity, and is not so corrupt, and of a whiter colour.

On the contrary, the other excrements are more thin, do flow more abundantly, are more filthy and putrified, and are not alwayes of the same colour,

But to proceed to the manner of the Cure of this disease: Reipect in the first place is to be had to the purging and cleansing of the whole body; and if the Disease be a Gonorrhea, and proceed of heat unlawfully, or however gotten; the body must first be purged with Medicines appropriate to the Reins, before you attempt in any wise to stop the same; for which, this following is very good;

An Electuary to purge the Reins.

Take Cassia newly extracted, one Ounce; Rheubarb in powder, one dram: mix them together with Syrup of white water Lillies, a sufficient quantity to make it into an Electuary; put this into a penny pot of white-wine, or a little posset-drink, which comes first to hand; stir it well together, till it be all

all dissolved in the drink, and so take it in the morning fasting, and go about your business (if you have any thing to do); about two hours after, take some broth or Posset-drink.

This Medicine you may take twice or thrice, as you see occasion, resting alwayes a day between.

Afterwards, you may take every other day, a dram of Trochis de Carabe in Plantane water.

You may also give the Patient, every second or third day, a drachm of the filings of Ivory in Plantane water; it is very good.

Sweating is also much commended in this case, which may be thus done.

Take Barley water, three ounces; strong Wine, two Ounces: give it the Patient very warm, and so let her sweat.

Afterwards, prepare a Clyster in this manner.

A Clyster for the Whites, through heat, or running of the Reins.

Take Beets, Violet-leaves, and Nightshade, of each one handful, seeth them well together, and take 12 Ounces of the decoction,

tion, or boyled liquor, which you please to call it, and to it add, Sugar 1 Ounce and a half, Yolks of Eggs, Oyl of Water-Lillies, Oyl of Roses, of each 2 Ounces, Salt a dram and a half; give this Clyster in the afternoon, a little before meat.

A Confection for the same.

Take Comfrey-roots 3 Ounces, Pompeon-seed, Water-Lillies, of each a dram; Juyce of Liquorice 2 scruples, Coral prepared, Bolus, Mittle-seed, Roses of each 10 grains, Gum Traganth half a dram, Syrup, the Comphrey Roots; cleave and slice them small, and seethe them in Red Wine, until they be so tender, that you may beat them to grout or pap, then pill the Pompeon-seeds, and beat them together with the other things to fine Powder; then incorporate them with the pap or grout, made of Comphrey-Roots; and then put to them Sirrup of Citron Pills, and of Orenge, as much as you please, and then boyl them together to a Confection. And take every morning a spoonful thereof, before breakfast.

Conserves of Roses, and Marmalade, are exceeding good for this purpose, either to be

be taken alone, or mixt together, with prepared Bolus, and take thereof a dram at a time.

An excellent Sirrup for the same.

Take the Seeds of Purflain, Lettice, and Water-Lillies, of each an Ounce, prepared Coriander, Water Lilly-Roots, Dandelion, Night-shade, of each half an Ounce, Camphire half a dram, Dates chopt small 2 Ounces, Rue-Seeds, Mountain Mints, parched Comin, of each 1 dram. Steep the Dates 8 dayes in Vinegar, then see the them together in 2 quarts of water, till half be wasted, strain it, and put to it 12 Ounces of the juyce of Quinces, Sugar 36 Ounces, and boyl them all together to a Sirrup, and so clarifie them.

Of this Sirrup, take 2 Ounces, with 3 Ounces of Plantain water, or Purflain-water: This is an excellent proved Sirrup for this purpose.

Drinks and Waters good for this Disease.

Take Comphrey Roots, and boyl them in water, and drink thereof 3 or 4 Ounces at a time with Sugar.

Also water wherein the filings of Steel have

have been steeped, and then Myrtle-seeds boyled therein, is very good to drink for the same:

Simple waters good for this infirmity, are the waters of Plantain, Sorrel, Purslain, and Cichorie.

The decoction of Mallows, and the Roots of Hollyhockles, is also very good to drink for this disease.

An Oyntment for the same, called, Unguentum Sandalinum.

Take red Sanders 2 drams and a half, yellow Sanders 1 dram and a half, Roses 3 drams, Fine Bolus a quarter of an Ounce: burnt Ivory a dram, Camphire half a dram, White Wax an Ounce, Oyl of Roses 3 Ounces. Melt the Wax first amongst the Oyl, then temper the other things amongst them, and make them into an Oyntment.

This Oyntment is not only good to anoint the secret parts for this Disease, but also to cool the inflammations of the Kidnies, Liver, and Stomack, and all other parts, being annointed with it.

A Salve for the same Disease.

Take Oyl of Roses, Oyl of Mirtles, Mastick, of each half a dram, shaven Ivory a scruple, Camphire 2 grains, pound that which is to be pownded, and with a little Wax, make them into a Salve; with this annoint the Kidnies, it is excellent good for the whites.

Another Confection, very good for the same.

Take ripe Black berries, or bramble berries, which you will call them, and boyl them unto a Confection, either with Honey or Sugar; and take thereof every day as much as you please: this you may make, when the Black berries be ripe, and keep it in a readines by you all the year; it is also good for any soreness, swelling or in the throat and for inflammations in the mouth.

A Powder also excellent for the same.

Take the young buds of the Black-berry Bush, and the Berries thereof dried; pound them, and drink a dram thereof twice a day in red wine.

You

You may gather the green buds, when the branches first spring : and keep them dry by you, and gather the Berries too when they be ripe (if you be not afraid to prick your fingers) and keep them dry by you; and when you have occasion, beat them to powder, and take them in red Wine, as before is directed.

You that will not regard this Medicine, because it is too cheap, may let it alone for them that will; there be Medicines enough to be had, to fit your turns, if you think the vertue consists in their dearness; and I do not desire to hinder those that can furnish you with them; but those that will make use of this, will find it worthy their acceptance.

But if in case this Disease issue from some cold cause, it will not be then amiss to use this Medicine following,

For the Whites.

Take the Seeds of Arch Angel, or dead Nettles in powder, about a dram at a time in red Wine.

Confectd Anniseeds is also very good for this Disease, and not improperly may be given in either case, this following.

Another

Another for the same, or Reds.

Take 4 spoonfuls of Red Rose-water, a new-laid Egge, a penny worth of white Sugar Candy in powder, and a Nutmeg grated, incorporate all these, and beat them well together, and drink it last at night going to bed.

You may also if the Issue be sharp, so as to cause pain and soreness, use an Injection or Pessary.

A Pessary for the whites in Women.

Take some Whites of Eggs, and beat them well in red Rose-water, and make it into a Pessary, with some Cotten or linnen Cloaths wet in it, and so put up into the Matrix, always remembering to tie a string to it, to pull it out again, when you please.

If the Whites flow from the abundance of superfluous humour, it will not be unnecessary to endeavour to evacuate the same through the skin, by using often frictions or rubbing of the whole body; first gently, and then more hard, by which means the humours may be purged through the skin.

And

And to use unctions is also very good, if necessity urge, of Oyl of Camomile, of sweet Almonds, or the like; so that of all sorts of remedies you have here your choyce, and therefore we shall proceed to another Chapter.

CHAP. VI.

Of the fits of the Mother, or suffocation, or drawing up of the Matrix.

MAny Women sorely labour under this Disease, it hath greater affinity with the Syncope-passion, and the Disease called Epilepsia, or the Falling Sickness; and that because of the Sympathy, that is, between the heart and the brain, and the Matrix.

This happens to Women, through several causes.

Oftentimes when there is an obstruction, or stoppage of the Terms, which do burthen the Brain and Matrix with bad humours.

Sometimes by reason of the retention of their naturall Seed, as in Widows, and old Maids; for this retention causeth wind to ascend, and ill vapors from the Matrix, to the

the Diaphragma or Midriff, and there stoppeth the passage of the breath: it often therefore troubleth such as have been used to have carnal Copulation, and afterwards are constrained to want it; & therefore, saith *Galen*, it doth most frequently trouble Widows.

Likewise the overmuch retention of the Seed, causeth it to putrifie, and send up ill vapours to the head, causing many troublesome accidents, as drowsiness, dulness, giddiness, and pains in the head; sometimes madness it self, shortness of breath, and panting of the heart.

The Complexion alters into a sandy colour, swarthy or yellow pale, and sometimes redness of the face or eyes,

When they are thus taken with this evil distemper, they begin to gnash their teeth, and immediately lose their speech; by reason their breath is stoppt; and sometimes it is so violent, that neither breath, nor pulse, nor life, can be discerned; but lie as if they were dead, which is the worst condition of all; for the breath cannot be retained, but death will ensue; for breath is the life of the body, without which no Creature can live.

This accident also happens through some sudden fright, and some sorrowful news or

fad accident suddenly happening ; or some, sorrow or grief, whereby melancholy prevails, and overcomes the body.

It may likewise be caused, by reason of some strong and violent Cold, which may so draw the breath and pulse inwardly, that no feeling, or sense thereof outwardly appears ; but this case is not so dangerous as the other.

But to proceed to remedies, when this disease commeth suddenly, speedily cast cold water on her face, and give her cold water to drink.

Let another Woman dip her finger in some sweet smelling odoriferous Oyl, as oyl of Lillies, of Cloves, or of sweet Almonds mixed together, and gently rub the neck of the Womb and Matrix, and that will draw the Matrix downwards.

If it be a Married Woman, her Husband may give her a present remedy, which lest it offend the maids *pudoris gratia*, I leave it in my Authors own Language.

Si maritus ungat penem suum cum Oleo gariophyllorum, admixto parum olei. Amygdal: dulc : ad caliditatem prioris temperandum & cum uxore coeat ; Matrix subito descendet, it is a speedy Remedy.

You must have a care to keep away all
sweet

sweet and pleasant things from the Patients nose, and apply stinking things thereunto; and on the contrary, anoint, foment, and fume the Matrix with sweet Aromatick things.

For the Matrix is drawn and attracted to sweet things, and naturally flies from stinking smells: therefore, as in the ascension, or rising of the Mother, you are to use stinking things to the nose, and sweet to the Womb; so contrariwise, in the falling down, or discention of the Mother, you are to apply sweet perfumes to the Nose, and stinking to the Matrix: to the end, the same may thereby be drawn up again into its due place.

For this disease, it is good to hold to the Nose, *Assa foetida, galbanum*, old Woollen Clouts, or Shooes burnt, Hair, or Feathers, or such stinking things that may be gotten speedily.

And apply sweet odoriferous things to the Matrix beneath; for which purpose this Powder following is very good.

A Powder to be used in the nature of a Pessary, against the suffocation of the Matrix, or fits of the Mother.

Take red Storax, Lignum Aloes, Cloves, of each a dram, Musk, Amber of each half a dram : Make them altogether into a Powder, and then bind it up in a Cloth, in the form of a Pessary, and put it up into the Matrix.

Another for the same.

Take an Ounce of Oyl of Lillies, Musk, Saffron, of each 3 grains ; bruise all well together, and make a Pessary thereof with Wooll, or Cotton, and put it up into the place.

A Fumigation for this Disease.

Take Gallia Moscata, Cassia wood, Cinnamon, Time, of each a like quantity ; mix these together, and make a perfume thereof, and let the smoak be received up into the Matrix, through a tunnel for that purpose.

If the Patient be a Maid, a Husband is the best Medicine, if she can get one ; but in case that cannot be, then let her abstain from
strong

strong Wines, and flesh meat, and all such things as increase naturall sperme.

And use letting blood, such meats and drinks as are cooling; and amongst the rest, this Confection following is very good.

A Confection against the fits of the Mother.

Take Polypody Roots 6 Ounces, Sene, Violets, Prunes, Sebastins, Dates, Currans, of each an Ounce and half, see the these altogether in two quarts of water, till half be consumed away, then strain it out hard, and infuse in the decoction, while it is hot, 6 Ounces of Seeds of Fleawort, till the Mucilage be drawn out of them, then put to this decoction 24 Ounces of fine Sugar; and take thereof, once in 2 or 3 days, and fast after it 6 hours.

Pills for this Disease.

Take silver Mountain Madder Penny-royall, the inner most rinds of Cassia-Pipes, Pomegranat Kernels, Piony Roots, Calamy, of each 3 drams, Mulcus and Spica India, of each, half a dram: make all these together into Pills, with the juyce of Mugwort; of these she may take a dram every
F 3 day

day before Supper, if she take not the Confection the same day.

It is also good for this Disease, to open the Saphena vein in the foot, and afterwards give the Patient a dram of the Powder of Betony, in Featherfew-water. It is also good to anoint the Belly with the Oyl of Maltick; and so much for this affliction of the suffocation, or ascention of the Matrix; we come next to speak of the discention, or falling down of the same.

CHAP. VII.

Of the falling down of the Womb.

THIS is another great evil, wherewith many poor Women labour, and is of no small consequence and danger; for as in some cases, and for some causes, the Matrix in some Women is drawn up, and ascendeth out of its due place; so on the contrary, it sometimes descends downwards, out of the Body.

This accident is caused sometimes by hard labour, and heavy births, falls, bruises, too much astringency in the body, taking great cold, violent sneezing, overmuch stirring, and the like.

It may likewise be caused by reason of ill humours, predominant in the Body, which fall down to the Womb, forcing it out of its natural place; and many times brings with it the Palsie and Falling Sickness: as also Ulcers and Imposthumes in the Womb.

If this Disease happen by means of any outward accident, the Patient her self can best discover the cause thereof.

If it come from some inward cause, then respect is to be had to the Constitution of the party, whether she be lean or fat, moist or dry; and to the Symptoms of the disease, which causeth pain in the lower part of the Back-bone, and also about the secret parts; sometimes an Ague with it; the Urine staies; and the Body is astringent. *Signs.*

If the passage of the neck of the Womb be smooth and open, then it is not moved downwards; but if it be stopped, then be sure it is descended, although it appear not out of the Body; and if it do continue displaced any long time, it will be very difficult, if not impossible, to reduce the same to its natural place again.

Now to seek Remedies for this Disease,

you must, instead of applying sweet things to the Matrix, as you were directed in the ascension of the Matrix, or the fits of the Mother, to draw it down, you must now apply stinking things to the Matrix, and sweet smells to the Nose, to draw it up again.

A Fume for the falling down of the womb.

Take Tormentil, Bistort, juyce of Soles; of each 3 drams: Pomgranate pills, the blossoms thereof, of each a quarter of an ounce: Asa foetida, an ounce; Mastick, Frankincense, Galbanum, of each 2 drams and a half: Cypresse Nuts, Galls, Myrtle seed, of each five drams: stamp and mix all these together, and strew thereof upon a red hot brick, and let the patient receive the fume thereof beneath.

Let it not come at her Nose, but in the mean time, let her smell to Musk, Amber, Violets, and such sweet smells, which draw up the Mother, and cause it to ascend again.

Another for the same.

Take a stinking rotten addle Egge, that a Hen bath sat on, and dip Cotten in it, and lay

lay it upon the neck of the Matrix, it causeth it to ascend again.

A Fume for the same by a Decoction.

Take Camomile, Marjoram, Carraway, of each one handful; Lin'eed, one handful and a half: boyl these altogether in water, and receive the Fume thereof into the Matrix.

The vapour of Housleek bruised and laid on a hot brick, is good for the same, if there be heat, or inflammation in the Matrix.

A Fomentation for the same.

Take Roses, three ounces: Myrtle seed, Violet leaves, Marigolds, Fether-sew, of each one handful: Assa foetida five drachms; bruise them together, and tie them up in a bag, and seethe them in red Wine, and lay it upon the place after the vapour is received.

An Oyntment for the falling down of the Womb.

Take the Oyntment of Hollyhocks, which is called at the Apothecaries, *unguent de Althea*: mix therewith some marrow of an Ox,

Ox, or other beatt, the grease of a Hen or Capon, and some oyl, and herewith annoint the neck of the Matrix, and all the parts about it, when you go to bed; you may also make a plaister hereof, and apply it all night as before.

Another Ointment for the same.

Take oyl of Myrtles, of Lillies, of Mastick, of each two ounces and an half; Assa foetida, Bistorta, Tormentil, of each three drams; melt the Gums, and then pound them altogether, and make an ointment thereof; and with this annoint the Kidnies, and lower parts of the Body.

A Pessary for the same.

Take Assa foetida, one ounce: Mastick, Frankinsense, Myrtle seed, Galingale, Cypressenuts, of each a dram; beat them together very small, and mix it with the oyl of Mirtles, and make a Pessary thereof, and put it up into the Matrix.

*A Plaister for the descension of the Matrix,
to keep it from going any further out
of the Body.*

Take Rozen, two Ounces ; Frankincense,
Mastick, Cyprus gum, of each half an ounce:
mix and melt them altogether, and put to
it some Oyl of Mastick, so make it into a
Plaister, and apply it to the Privities, and
wear it thereon.

Another Plaister for the same.

Take Mastick, one Ounce ; Frankincense,
half a dram ; Cypresse-Nuts, Galls, Mirtle-
seeds, of each one dram ; Pomgranate pills,
the bioffoms thereof, Turpentine, of each
one quarter of an Ounce ; pound all that
is to be pounded, and mix them all toge-
ther, with Turpentine and Oyl of Mastick,
enough to make it into a Plaister, and spread
it on a cloth, to cover from the Navell to
the privities, and there wear it alwayes.

For the descention of the Matrix, it is al-
so good to take Date stones, and beat them
to powder, and strew thereof on the place.

A Bath for the falling down of the Matrix.

Take Oken buds, Medlar leaves, Service-leaves, Cypresse-leaves, tops of Ladies Thistles, each one handfull ; Sprigs of Mirtle, Valerian, wild Mints, of each two handfulls; bruise or chop them all small, then put them in a bag, and boil it well in water and sit thereon, in a Bath up to the Navell about an hour.

For pain in the Matrix, through wind.

Take Turbith, four scruples: Ginger, one scruple: give it in Mugwort-water, or in the Decoction of Mugwort.

For the same, and to prevent Miscarriages.

Take Carraway seed, one dram ; Ameos, Ginger, Beaver-cod, of each one scruple : steep the Carraway seed in Vinegar, and dry it again, and beat it to powder ; then mix it with the rest, and give a dram thereof in Wine, every morning for certain dayes together.

For the same.

Annoint the belly with Oyl of Lillies,
and Oyl of Wall flowers.

For an Impostume in the Matrix, a Pessary.

Take Wax, Oyl of Violets, of each half
an Ounce; melt them together, and then
put to it juice of Plantane, Nightshade, of
each an Ounce; Camphir half a dram:
mix them all well together, and dip a tent
of Cotton in it, and put it up into the Ma-
trix.

An Injection to cleanse the Matrix:

Take Galls, Lentills, Pomgranate flow-
ers, Kneeholm seeds, Roses, Sanders, of
each a like quantity; boil them altogether
in water, and strain it, and inject the deco-
ction into the Matrix with a Syringe.

For the same.

Take Hyfop, Wormwood, and Honey of
Roses, and seeth the same in whire wine, and
milk, and inject the decoction thereof.

*A Bath to incarnate the flesh in the Matrix,
after it is cleansed from all uncleannesse.*

Take Centory, six Ounces; Ireos, Comphrey, Cassia roots, Egrimony, of each three handfulls: Sarcocolla, Gum dragon, Dragons bloud, Mummy, Hypocistis, Frankincense, of each one dram: boil them altogether in a sufficient quantity of water, till half be consumed; and then, put to it refuse of Iron prepared, an Ounce and a quarter: then boil it a little longer, and use this for a Bath.

Another for the same use.

Take Mallows, Violet leaves, Melilot, Plantane, Lentils, Fenugreek, Colewort buds, of each three handfulls: boil them all in water unto the half, and make a Bath of it, as of the former.

A Pessary to mollify the hardness and pain between the Navell and the Matrix.

Take Ducks grease, marrow of Harts bones, or Oxes Marrow if you cannot get the other, Neats feet Oyl, Bdelium, yolks
of

of roasted Eggs, of each a like quantity; Saffron, two drams: dissolve them together in Wine, and temper therewith Oyl of Lillies; then dip a Tent of Linnen or Cotton therein, and put it up into the place; use it often, this will assuage the pain, and take it away.

For Cankers and Ulcers of the Womb, a Purging Potion.

Take Benedicta laxativa, half an Ounce; Agarins one scruple: Ginger grains one scruple; juyce of Fetherfew, two Ounces and an half, mix them well together, and give it the Patient two mornings together, and then let her govern her self, as after purging.

Another Potion for the same. to be used many dayes together to cleanse the Matrix.

Take Oxymell of Squills, half an Ounce: Syrupus de Byzantiis, Syrup of Vinegar, of each three quarters of an Ounce; Lovage water, Egremony water, of each an Ounce; Cicory water, two Ounces; Let the Patient drink this in the morning early, and sleep upon it, and fast four hours after it; use it many dayes together, till the Urine become

come of a good colour, and appear clean.

A Pessary for Ulcers in the Womb.

Take Oyl of Fetherfew-flowers, Saffron, of each half an ounce; Oyl of Wall-flowers, two ounces; Sarcocolla, Mirrh, Opopanacum, of each a dram; Turpentine, three quarters of an Ounce; Musk, one grain, White Wax, one ounce: boil them altogether in four Ounces of the juice of Smallage, till all the juice be consumed. then anoint a Pessary of Cotton therewith, and put it up into the grieved place, and refresh it oftentimes.

Cleanse the Body inwardly with Honey-water, and make afterwards this Pessary following, renewing it four or five times a day.

Take Smallage, Fetherfew, Mugwort: stamp them together, and make a Pessary thereof, and anoint it with *Hierapiera*.

Take also the juice of the atorelaid herbs, and wet a cloth therewith, and lay it on the Back and Hips, and lower parts of the Back bones.

An injection for Ulcers in the Womb.

Take Egrimony and seeth it in Barley-water: and mix with it clarified Honey, or Honey of Roses, and so use it.

Another more strong for the same.

Take Wine, six Ounces: burnt Allom, Verdigrease, of each half a dram: temper them together, and let them stand infused in the Wine five hours, and then inject it.

Another to dry the Ulcers.

Take Galls, Pomgranate pills, Pomgranate flowers, Allom, Egrimony, of each a like quantity: seeth them all together, and strain out the decoction, and inject it.

For a Vein broken in the Ulcer.

If there be any Vein broken in the Ulcers then mix some of these things with the former decoction, as Dragon-bloud, Mirrh, Frankincense, fine Bolus, Saffron, Hartwort, Rose water or Plantane water.

*A Bath for the Reins, very good for Ulcers or
Cankers therein.*

Take Yarrow roots, Valerian roots,
Smallage roots, of each four handfuls; Mirrh,
Opopanacum, of each one quarter of an
ounce: boyl them all together in a sufficient
quantiry of fair water untill a good part
thereof be consumed, then let the Patient sit
therein up to the Navel.

Let the Patient in this Disease, use such
meats and drinks as cleanse the body, and
make good bloud; beware of Fish, and such
moist meats, and abstain from much moti-
on of the Body.

CHAP. VIII.

Of naturall Conceptions.

HAVING thus far treated of the diseases,
Accidents and infirmities incident to
the Menstrue, and Generative parts of Wo-
men: we proceed to discourse of those things
which pertain to the Conception and birth
of Man; in which thing the conservation
and

and continuance of all Mankind consists.

That to the generation of every man there is a necessity of a distinction of both Sexes Male and Female, and also of Conjunction of them both, we have already declared.

But in what manner this admirable operation of nature is effected, and brought to perfection, *Galen de Gal. 1. declares*: who saith, That in time *sem. 4.* of Copulation of the Male and Female, the Seed of the Male is attracted into the womb of the Female, and is extended and dilated through all the parts thereof: and is there, by the natural heat, and moisture of the Womb, coagulated into a massy substance, before any of the Members be formed; and afterwards Nature, as with an instrument, forms and fashions the Veins Arteries, Bones, and other Members branching them all over the body, and then safely wrappeth them all up together in a Coat, preserving them to the time of the perfect Birth, if no mischance, or accident intervene to the hinderance thereof: which must be diligently endeavoured to prevent. And to further the Conception for the procre-

ation's sake of mankind, take these directions :

*A Confection, to cause fruitfullnesse in Man
or Woman.*

Take Rapes , Ivory shaven, Ashkeys ,
Sesely, Behen red and white, of each one
dram ; Cinamon, Doronicum, Mace, Cloves,
Galingale, Long Pepper, Rosemary flowers,
Balsome wood, Blattis Byzantiæ, Marjoram
gentle, Pennyroyall, of each two scruples ;
Balm, Buglas, Citron pieces, of each one
scruple ; Spica Indiæ, Amber, Pearls, of
each half a scruple ; Sugar a pound : de-
coct the Sugar in Malmsey, and the other
things ; and make them into a Confection,
use of it a little at a time.

*A Powder for the same, to be strewed
on meat.*

Take Nutmegs, Cubebbes, Ginger, of each
half a dram : long Pepper, Mastick, Cina-
mon, red Behen, white Behen, of each a
Scruple : mix them all together, and make
them into fine powder, and strew of it a lit-
tle upon the parties meat.

Another

Another Confection for the same.

Take Honey three Ounces : Linseed, Grains, Ivory shaven, of each one ounce : Borrage three Ounces ; Sugar twenty four ounces ; Musk, Amber, of each half a scruple ; Cinamon, two grains : Cloves, Mace, of each one grain ; clarify the Honey, then incorporate the other things with it, to make a Confection thereof, and take of it as you please.

A Potion to further Conception in a Woman.

Take Wormwood, Mugwort, of each a handfull. Boyl them together in a quart of Goats milk, till almost half be wasted, and let the Woman drink thereof first and last, every morning and evening a good draught.

A Bath for the same.

Take Pennyroyal, Mugwort, Rue, of each a handfull : put them into a bag, and boyl them in Rain-water, a sufficient quantity to make a Bath, boyl it well and Bathe therein

therein twice a day, and renew the Bath every third day, use this for a good space.

You must understand, as I said before, that without the mutuall conjunction of male and female, the naturall reception and coagulation of both their Seeds in the Field of generation, the Womb; there can be no natural conception, and so consequently no birth: so that if the impediment lie in either of the Vessels receiving, or instruments giving, then these Medicines prescribed, do not work their effect till the obstructive causes be removed; and of them you shall be sufficiently directed, in the subsequent Chapter of barrennesse, and the causes thereof: but if the Womb be clean, and the Masculine Instrument proportioned thereunto, so that the defect lie in some debility of nature, let both parties make use of this Confection following; and take of it in the mornings fasting, and they shall seldome fail of their desires.

But take notice by the way, I do not prescribe this to Maids, nor Batchelors; they have no use for it.

*A Confection to further fruitfulness in Men,
and Conception in Women.*

Take a Bores Stones, Stags Pissel shaven small, 1 ounce, (Bulls Pissel, if you cannot get the other, will do as well) Sparrows Brains, 50 or 60 yellow Rapes, Eringo Root, and Satyrion confection, Ivory shaven, of each 3 Ounces and a half; Cynamon, Dates, Indy, Nut Kernels, of each 2 Ounces; Long Pepper, Ginger, Rosemary Flowers, of each half an Ounce; Seseli 1 dram, Nettle-seed, Cloves, Saffron, Mace, Galingale, Cypressse Roots, Nutmegs, Cassia wood, Cubebes, Doronicum, Field Mints, Penny-Royal, Spica Indix, musk, Amber of each one dram. Make all these into a Confection, with 4 pounds and an half of white Sugar, refined in Mint-water, and take of it as before is directed; and if you cannot easily get all the things, yet refuse not the Medicine, but make it with as many as you can come by.

CAAP. IX.

Of Barrenesse.

IT is granted amongst all men, that the Generation of mankind, and also of all other Creatures, is the most perfect work, and the most excellent and most exquisite natural operation of all the works of nature; which *Aristotle* most elegantly sets forth, and demonstrates, That whereas it is impossible by the decree of nature, that any animall or Creature should live alwayes, or have an eternall Essence and being: therefore for the continuance of the kinds of all Creatures, as well bruit as rational, that a continual Generation might be had, and maintained, the Sexes of male and female, fitted to the act of procreation, were ordained.

Aristotle
2 Gen.
Animal.
Galen de
usu part.
14. 2.

And

And from hence, saith *Galen*, it comes to passe, that all Creatures are furnished with Instruments of generation, fitting the quality of their Sexe, and are indued with natural instincts, prompting them to the use thereof.

Therefore we here take liberty, to speak of this wonderfull Operation of nature, And to seek out the causes that hinder, and prescribe meanes to further the operation of the same; partly for Dame Natures sake, whose intent is hindred, where this work is obstructed, and partly for those Ladies sakes, who are sometimes disconsolate, being amongst the number of those that are accounted barren.

We intend not here to enter into the Philosophers Inquisitions, nor the Physicians Lectures; what is the forming matter which causes the birth in the Womb, in what order, how, and in what time, or how many dayes the severall parts and members of the body are framed; at what time God the Authour of all things, and nature it self infuseth the living soul into the Conception, or conceived body; but our intencion onely is to speak of what belongs to Physick, and not onely to Philo-

Philosophy; and to treat of those things which do impede, or hinder the perfection of conception.

For as the conception hath some contingency with every part of the body, so the same may be taken quite away, hindred, or impeded, or depraved, as it happens in all other actions and motions of the body.

If Conception be quite taken away in a Woman, so that she can never conceive, this affection is called barrenesse; or this may be called a barren Woman, which you please.

But if a Woman do conceive sometimes, though rarely and seldom, this is a weak and diminutive conception; or the conceiving-faculty is feeble, and diminutive.

And to this kind of debility and weakness, may be referred abortive, and untimely Births; when the woman doth conceive, but through weakness cannot bring the conception to the due time of the birth.

There is also a depraved conception, when in the Womans womb is contained some unnatural conception, as Monsters, *Mola*, or superfluous unshapen flesh, water, wind, or the like, filling up the womb, and receiving the form of a conceived substance: the causes and Remedies of these, we shall proceed to declare, The

The holy Scripture makes mention what reproach, and how odious and detestable a thing barrenness was accounted in the ancient times : there was hardly any greater defamation to a woman ; so that *Rachel* could cry out to her Husband for Children, or else her life lay on it, rather then bear the reproach of barrenness ; and some women have preferred their *Maids* to their Husbands, so that the Child might be reputed theirs, to take away their blemish of barrenness : but you will find few women of that mind now adayes.

Therefore we come to speak of the causes of this grief, which the Physicians do account many and divers.

Hippocrates accounteth the principal causes of barrenness to be these : If the mouth of the Womb be distorted, and turned aside out of its place, contrary from the *pudenda*, if the mouth of the womb appear too big, or more wide then is convenient ; or if the mouth of the womb be fallen down, or hang out below the *pudenda* : then is such a woman unfit for conception ; these are therefore great causes of barrenness.

Many other are the causes of barrenness, sometimes more, sometime lesse, as *Galen* excellently teacheth.

The

The head and principall beginning of the invention, and finding out of
Gal. 3. de all causes which bring hurt, or
Symp. are obnoxious to the faculties of
Caus. the body, is no otherwise but the knowledg of the means, whereby their faculties perform their actions in the time of health, and soundnesse of body.

And whereas it hath been already declared, that to produce any natural conception, there is a necessity of conjunction, and carnal copulation, both of the man and woman: therefore it ought, first, to be made manifest, that the cause of barrennesse may be through some defect in the man, or in the woman, and sometimes in both.

Although at this time our intent is onely to treat of such Diseases, as are incident to Women: yet neverthelesse, since the women have in this case a great interest, and a damage too, if the fault be in the man; because they may help their husbands defect, and in so doing, pleasure themselves, if they find the imperfection to lie in him, we shall not pretermitt it.

And again, since there is a necessity of the Copulation of man and woman, or else there can be no generation; and that they be both furnished with fit Instruments for that purpose,

purpose ; as the man with the yard, stones, and seed ; the woman with

Pudenda testes, the womb, *You may easily*
seed, and menstruous blood. *know what I*

Then all reason tells you, *mean.*

that if there be any disaffection, or defect in nature, in any of these members or parts, belonging to this work, the fruitfulness and conception must necessarily be either impeded, diminished, or quite taken away.

One cause of barrenness *Barrenness*
on the man's part, which is of *in men.*
all Authors condemned, is, *Few women*
penis longus, or the over-much *do complain*
length of the yard ; by reason *of this fault.*
whereof, the seed is refrigerated, and taketh cold in the passage of the yard, before it can be injected from the stones, into the womb.

But although this be a general received reason amongst almost all Philosophers, yet it may seem vain, *Avicen.*
and suffer contradiction ; for the *lib. 3.*
seed passing through the Conduit, *tract. 1.*
or channel of the yard, is cherished, and kept hot, by the *8.*
pudenda of the woman, so that it seems impossible, that it should take cold in the passage ;
but

but rather the contrary, that the long *penis* is most fit and commodious, to further and perfect the Conception, by injecting the seed into the inner parts of the womb, which is done without any interval, or space of time.

And also contradictive to this Opinion, is the relation of *Averroes*, which is credited by *Aristotle*, and other good Philosophers, That a certain Maid conceived with Child, by standing in a Bath, where some seed of man had been cast, the Womb drawing the same into it, by its naturall magnetic attractive faculty, which draweth and attracteth to it self the seed of man, as the Loadstone draweth Iron.

But whereas many will have it, that the too long yard is unfit for conception; so there are others on the contrary, that affirm the short *penis* to render men unfruitfull, and that to be as bad, if not a greater fault then the other.

This is the worst fault in womens account.

And this is the more probable reason, that the short *penis* may be more defective then the long one, because it cannot so well inject the seed into the inner parts of the womb.

But

But to speak freely, neither of these causes, either of the length or shortnesse of the yard, can be firm reasons of the barrennesse, or fruitfulness of man, or to cause barrennesse in the man, since it is confirmed by experience of both parts, that have had plenty of Children.

But a greater reason of barrennesse in the man, may be some viciousness, or defect in the yard, as if the same be oblique or crooked, if any of the ligaments thereof be distorted, or broken, whereby the wayes and passages, through which the seed should flow, be corrupt, stopped, or vitiated; or some Disease or imperfection, be either in the proper or in the vicious part thereof.

Another cause of barrennesse, by the defect of the yard, is too much weakness and tenderneesse thereof, so that it is not strongly enough erected, to inject the seed into the womb; for the strength and stiffness of the yard, very much conduces to conception, by reason of the forcible injection of the humane seed into the womb.

A second cause of barrennesse of men; may be some natural vice, or lation in the stones; if they are so made by nature, that they cannot exercise their gift properly, in producing seed.

*Gal. 14. usu
part. 1 de
sem. 11, 16.
The*

The stones may be the cause of barrenesse, by reason of their evil composition, or accidents and distempers, or continuall solution.

The stones may labour under distempers, either simple or compound, either with, or without matter.

As if the stones be oppressed with any inflammation or tumour, wound or Ulcer, or drawn up within the belly, not appearing outwardly, also such causes of the stones, may be the reason of barrenesse in the man.

Also the man may be barren, by reason of the defect of the seed, and that may come from a twofold cause.

The first, If he ingender and cast forth no seed at all, or lesse substance then is need, full.

And secondly, If the seed generated, and cast forth, be vicious, and unfit for generation.

The seed is hindred from generation in those bodies, which are grosse and fat, the matter of it being defective.

And on the other side too much leanness, or a continual wasting or consumption of the body, destroyes the seed; nature turning

ng all the matter and substance thereof, into nutriment for the body.

The seed may also be corrupt, and vicious, by reason of many internall, and external causes.

If the Instruments and Vessels of seed be intemperate, or disaffected, or in any wayes corrupted, that they cannot attract the matter of the fruitful seed, and so that they cannot concoct the attracted matter, and retain the same so long, untill it can receive its whole and perfect abolution; as, for example's sake, it frequently happens to those, who have a long time laboured with the Gonorrhea, or running of the Reins, or of the principal parts of the body, to be so ill affected, that they conceive ill nutriment, that causeth vicious seed to be generated, unfit for conception.

Likewise many outward causes may so alter, and disaffect our bodies, as that they may cause the seed to be vicious, and unfruitfull.

Too frequent carnal Copulation, is one great cause of barrenesse of

men, which attracteth the *Gal. I. de sem. Cap. 16.*

seminal moisture from the stones, before it is sufficiently prepared, and concocted, as all other members

members of the body, by the institution of nature, do use to draw their accustomed juyce to themselves.

So if any one by daily Copulation, do exhaust and draw out all the moysture of his seed, then do the stones draw the moyst humours from the superiour veins, unto themselves; and so having but a little blood in them, they are forced of necessity, to cast it out raw, and unconcocted; and thus the stones be violently deprived of the moysture of their veins, attract the same from the other superiour veins, and the superiour veins, from all the other parts of the body, for their proper nurriment, to the great violating of the body, depriving the same of the vital spirits.

It is therefore no wonder, if those that use immoderate Copulation, are very weak in their bodies, seeing the whole body is thereby deprived of its best and purest blood, and of the vital spirits: insomuch, that many who have bin too much addicted to that pleasure, have killed themselves in the act.

But chiefly, It is no wonder, if such seed not well concocted and digested, be unfit for generation.

Gluttony and drunkenness, do also
much

much hinder men from fruitfulness, and maketh them unfit for generation.

But amongst other causes of barrennesse in men, this also is one that maketh them barren, and of the nature of Eunuchs, the incision, or cutting of their veins behind their ears, which for a Disease many times is done.

This, saith *Hippocrates*, causeth barrennesse in them, whose veins behinde their ears are cut, to *Gal. Lib. de* which *Galen* agrees; for he *genitur.* saith, that especially more then from any other parts of the body, the seed flowes from the brain by those veins behind the eares, which also *Aristotle* confirms.

From whence it probably appears, that the transmission of the seed is impeded by the Section of the Veins behind the eares; so that it cannot at all descend to the lower parts of body, or else very crude and raw.

And thus have we shewn the causes of barrennesse in men. Now we come to speak of barrennesse in women.

Although there are many causes of the barrennesse of women; yet the chief and principal are internal: and they may be all

referred to the privy parts of the Body, the Seed, or the menstruous blood.

Therefore *Hippocrates* speaking of the easie and difficult Conception of Women, saith thus, The first consideration is to be had of their Species, for little Women are more apt to conceive then great; slender, then grosse: white and fair, then ruddy and high coloured; black, then pale and wan.

Those which have their Veins conspicuous are more apt then others; but to be very fleshy is evill; to have great swelling Breasts good.

The next thing to be considered is, their Courses or monthly purgations, whether they have them duely every Month, if they flow plentifully and are of a good colour; whether they have them equal every month, at their certain dayes and times; for so their purgations ought to be.

Then the Womb, or place of conception is to be considered, it ought to be clean and sound, dry and soft, the womb not retracted nor drawn up, nor prone nor descended downwards, and the mouth thereof ought not to be turned awry, nor averst, nor too close shut.

But

But to come to consider of these Causes more distinctly, and particularly.

The first parts therefore to be spoken of are the *pudenda*, that is, the privy Member, and the Womb, which parts are shut and enclosed, either by nature, or against nature; and from hence such Women are called imperforate; For in some women the mouth of their Womb continueth compressed and closed up, from the time of their Birth, untill the time of the ripeness of their Courses; and then on a sudden when their Terms provoke forwards to purgation, they are molested with great pain and sickness; some break, of their own accord; others are dissected and opened by Physicians, to some it brings death, or else they are forced to break, or never break at all.

And this *Actius* distinctly handles, who writeth, that the Wombs of Women are shut three manner of wayes, which hinders Conception.

The first is, when the lips of the *Pudenda* do grow or cleave together.

Secondly, Although the Lips seem open, yet there are certain Membranes growing in the middle part of the Matrix within.

The third, Though the lips and bosome

of the *Pudenda* may appear fair and open, yet the mouth of the Womb may be quite shut up ; all which three kinds of Cloſures are impediments to the conceptions of women.

They do hinder in the first place, the performance of three offices ; the use of man, their purgations, and their conception.

In the second place, they are impediments, to the Communication with men, and Conception thereby.

And thirdly, two other impediments to themselves, Purgation and Conception ; there might also fall in by the way, a discourse of the Hymen, or that Membrane which is so called ; but that onely serves for the testimony of true Virginity to them that know it, which lock the losse of a Maidenhead opens ; but that seems a digression from this intention.

But amongst all causes of barrenesse in a Woman, in the instruments of generation, it is certain, that the greatest is in the Womb, for the Womb is the field of Generation ; and if this field be corrupt, and not well disposed, it is in vain to expect any fruit, let it be never so well tilled and sown, for the womb is subject to many diseases, and thence it follows, that it may be often
unfit

unfit for Generation, many distempers are subject to it, as over-much heat, and over-much cold. Women whose Wombs are too thick, and cold cannot in any wise conceive, because coldnesse extinguisheth the naturall heat of the humane seed.

Another cause of barrennesse may be, immoderate moysture of the Womb, which destroys the Seed of the man, as Corn sown in Ponds and Marshes.

A third cause of barrennesse of the Woman is, overmuch driness of the womb: so that the humane seed perisheth for want of nutriment, and becomes as Corn sown upon stones, or sandy ground.

A fourth cause of womens barrennesse is, the immoderate heat of the womb, which scorseth up the seed of man, as Corn sown in the drought of Summer; for immoderate heat hurts all the parts of the body, and no conception can live, or be nourished in that woman.

Many other may be the distempers which the womb is subject to, that may render it unfit for conception, and be the cause of barrennesse, as when unnaturall humours are ingendred in the womb, too much flegm, Tympanies, worms, wind, water, or any

such peccant humour, abounding contrary to nature.

But amongst all other causes, which produce fertility or barrenness to a Woman, the Monthly Terms are greatly to be respected, as hinderers or furtherers thereof; if they come not in due order, it must necessarily cause barrenness of that woman to follow; but of them we have already spoken, and given directions how to promote and further the same.

But having sufficiently spoken of the causes of barrenness in man and woman, we shall methodically proceed for procreation sake, to lay down such remedies, as may naturally serve to prefer generation, and hinder accidentall barrenness in either.

But if in men the cause be, and that in the shortness of the *penis*, I cannot help that: the women must in that case help themselves as well as they can: if any too long, there is seldom any complaint.

A Woman may also have some other accidentall causes which may hinder her conception, as sudden frights, and anger, fear, grief, and perturbations of the mind, too violent exercise, or stirring after carnal copulation, leaping, dancing, running, or the like.

If the cause of the barrennesse be in the man, through overmuch heat in his Seed, the VVoman may easily feel that in receiving it.

If the nature of the woman be too hot, and by that cause she is unfit for Copulation, it may appear by these Signs:

Such a woman, whose cause of barrennesse is by reason of too much heat, she hath her Terms or Flowers very little, and they are mixt with some yellownesse; such a woman is very hasty and Chollerick, quick witted and crafty, thirry and desirous after Carnall Copulation, her pulse very swift.

Some say that by these signs you may know where the fault lies, whether in the man or the woman: Sprinkle both Urines of the man, and of the woman upon a Lettice leave, and that which dries away first is unfruitful.

Also take five Wheat corne, seven Barley-corne, and seven Beans; put them all into an earthen pot, and pisse thereon, and let it stand seven dayes; if they begin to sprout, the party is fruitfull; if they rot, then barren, be it man or woman.

Another

*Another way to know whether a Woman
be fruitfull.*

☞ Take Mirrh, red Storax, and some such like odoriferous things, and make a perfume thereof, which let the woman receive into the neck of the womb through a tunnel: if the woman feel the smoke ascend through her body to her Nose, then she is fruitfull.

• Another experiment for the same.

Take Garlick and beat it, and let the woman lie on her back upon it, and if she feel the sent thereof to her Nose, its a sign of fruitfulness.

But I could tell you a more infallible rule, for either the man or woman, to find out where the fault lies, but they are too apt to learn it without teaching, therefore I passe it by.

*If the barrenness be proceeding from a hot
cause, then take these directions.*

Let such beware of hot Ayre, and hot dwellings if they can; and that they use not too hot cloths about the sinews, and parts of the Womb.

Let

Let them avoid hot meats (I speak now to women) hot Spices, strong Wine, fat meats, warm hearbs, use not over much watching, lye not much on the Reins and Kidneys, and as much as possibly may be, eschew great labour, anger, heaviness, and all such motions as disturb the mind, and use moderately cooling things, as thus,

To further Conception, and take away barrenness proceeding of hot causes.

Take oftentimes Conserve of Roses, cold Lozings made of Dragagant, the Confections of Triasantali; and use to smell to Camphir, Rose water and Saunders.

It is also good to breathe the Basilica, or Liver Vein, and take out four or five ounces of blood, and then take this purge.

A purge against barrenness through heat.

Take *Electuarium de Epithymo de succo rosarum*, of each two drams and a half: whey of milk four ounces: mix them well together, and take it in the morning fasting; sleep after it about an hour and an half, and fast four hours after it, and then drink a good draught

draught of Whey about an hour before you eat any thing.

Another for the same.

Take water Lilly-water, four ounces; Mandrogara water, one ounce: Saffron, half a scruple: beat the Saffron to powder, and mix it with the waters, and drink them warm in the morning, use this eight dayes together.

Pills against barrennesse.

Take Broom-flowers, Smallage, Parsley seed, Comin, Mugwort, Fetherfew, of each half a scruple: Aloes, half an ounce; Indy Salt, Saffron, of each half a dram; beat and mix them all well together, and put to it five Ounces of Fetherfew water warm, stop it up close, and let it stand and dry in a warm place; and thus do two or three times one after another. Then make each dram into six Pills, and take one of them every other day before supper, all the while the said Portion is used, and afterwards when the drink is done, take one of these Pills every third or fourth day. And after that Portion, proceed

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ceed with this purging medicine following.

Take Conserve Benedicta lax. one quarter of an ounce; de Pillio, three drams; Elect. de Succo rosarum, one dram; mix them together with Fetherfew water, and drink it in the morning betimes.

About three dayes after the Patient hath taken this purge: let her be let bloud four or five ounces in the Median Vein in the right foot. And then take five dayes one after another filed Ivory, a dram and a half in Fetherfew water; and during that time, let her sit in this Bath following, an hour together morning and night.

Take wild yellow Rapes, Daucus, Balsome wood and fruit, Ash-keys, of each two handfulls; red Behen, white Behen, Broom flowers, of each a handfull; Musk, three grains, Amber, Saffron, of each one scruple; Boil all in water sufficiently: but the Musk, Saffron, Amber, and Broom-flowers, put them into the decoction, after it is boiled and strained.

A Confection profitable against barrenness.

Take Pistacia, Pingles, Eringos, of each half an ounce; Saffron, one dram; Lignum

num Aloes, Galingale, Mace, Gariophylla, Balm flowers, red Behen, white Behen, of each four scruples; shaven Ivory, Cassia bark, of each two scruples; syrup of con-fected Ginger, twelve ounces; white Sugar, six ounces: decoct all these well together, in twelve ounces of Balm water, and stir it well together; then put to it of Musk and Amber, of each half a scruple. Take hereof the quantity of a Nutmeg three times a day, in the morning an hour before noon, and an hour after supper.

But if the cause of Barrenesse in man or woman, be through scarcity or diminution of the naturall Seed, then such things are to be taken, as do increase Seed, and incite and stir up Venery.

For this is good, yellow Rape seed baked in bread, young fat flesh not too much salted, Saffron, the tailes of Stincus, and long Pepper, are good prepared in Wine.

Let such parties eichew all sowre, sharp, doughy, and slimy meats, long sleep after meat, surfeitting and drunkennesse, and as near as possibly you can, keep your selves from sorrow, grief, vexation, and care.

does to
gall
and
To

To increase naturall seed.

Generally these things following encrease naturall seed, and stir up venery, and recover the Seed again, when it is lost, viz. Eggs, Milk, Rice boyled in Milk; Sparrows brains, flesh and bones and all; The Stones and Pissels of Bulls, Cocks, Bucks, Rams, and Bores.

Pottages good to encrease naturall Seed, are such as are made of Beans, Pease, and Lupines: cast away the first bitter broth of the Lupines, and mix the rest with Sugar. French Beans, Wheat sodden in broth, Aniseeds, Fennel-seed, mustard seed, Colewort seed, and Nettle seed.

Roots good to increase the natural Seed.

Oynions stewed, Garlick, Leeks, yellow Rapes, fresh Ragwort roots, confected Sugar, confected Eringo-roots, confected Ginger, Costus roots, Sperage, Thistle roots, Radish roots, Zedoary, confected Asfarabacca.

Of fruits; Hazel nuts, Cypressse nuts, Pistacia, Almons, and Marchepane made thereof.

Spices

Spices commodious to stir up Venerie are,

In general Cinamon, Cardamome, Galingale, long Pepper, Cloves, Ginger, and Saffron.

Assa fœtida, taken a dram and a half at a time in good Wine, is very good for this purpose; and so likewise is Dragagant, Borax is also fit to be taken in like manner.

Of Compositions, these Confections following are good to increase the natural Seed.

The Confection Dia Moscha, Aromaticum rosarum, Diambra, Dianthos, Diagonalanga, Tryon piperion, Dia margariton callidum, and Mithridate, and especially the Confection of Diasotyriion, but these are dear.

Lozenges, or a Confection to increase the natural Seed.

Take Ginger, one dram and a half; Almonds, Pingles, Pistacia, of each one ounce; Kernels of Indian Nuts, Syssarum, of each half an ounce; Harts pisle five drams; Cinque-foile, Palma Christi, one dram and a half: Galingale, Cloves, Cinamon,

mon, Mustard-seed, long Pepper, yellow Rape seed, white Behen, of each one dram; Onion seed, Radish seed, Rape seed, Ashen keys, of each two scruples: sides of Styms, tails of Styms, three drams; Borrage, one quarter of an ounce: Sugar, two pound; boil them altogether in Wine sufficient to make a Confection or Lozings thereof; and take about the quantity of a Nutmeg at a time.

Another for the same.

Take yellow Rapes, Onions, Sperage-roots, Mustard seed, Radish seed, Pingles, Ash-keyes, Eringo roots, Saryrion Roots, Costus Roots, Ginger, long Pepper, Cresses seeds, of each a like: make all these into fine Powder, and mix them well together, and add to every Ounce of the Powder 3 Ounces of clarified Honey, and therewith make it into a Confection: take of this Confection, about 3 drams at a time, with a little Sugar, and new milk.

For the weaknesse, and debility of the yard of a man, use this Oyntment.

Take Wax, Oyl of Bever-cod, Marjerom gentle, and Oyl of Costus, of each a like
I quantity;

quantity; make it into an Oyntment, and put to it a little Musk, and therewith annoint the yard, and other members adjacent.

Another Oyntment for the same.

Take of Horse Emanets 3 drams, oyl of white Sesamum, oyl of Lillies, of each one Ounce: pound and bruise the Ants, and put them to the Oyl, and let them stand in the Sun 6 dayes, then strain out the Oyl, and add to it Euphorbium 1 scruple, Pepper, Rue, of each one dram; Mustard-seed half a dram: set this again altogether in the Sun, 2 or 3 dayes, then annoint all the Instruments of Generation therewith.

Another for the same.

Take Oyl of Lillies 2 Ounces, Oyl of Beaver Cod 1 Ounce, Euphorbium, Pepper, Mustardseed, of each 1 dram, Muscus half a scruple, mix them together unto an Oyntment, and use it as the other.

Remedies against barrennesse in Women, through Cold.

Care must be taken in this case, to cleanse the

the womb from all excessive moyſture, and not to overcharge the ſtomack with meat, and refrain from ſleep, and not addict her ſelf to anger, nor ſorrow neither, if ſhe can avoid it; to uſe moderate exerciſe and ſtiring, unleſſe it be immediately after ſhe hath bin helping her Husband to get a Child, or endeavouring to do it; then let her reſt from exerciſe, and motion of the body, at leaſt 2 hours after it.

Let her abtain from eating of much fiſh, milk, or freſh cheeſe, and from fat fleſh, and Vinegar, theſe are obnoxious to the womb.

To cleaſe the womb from moyſture.

Take a potion prepared of Oxy mel, of Squils, or of Oxy mel compoſitum; and Sirrup of Wormwood, with a decoction of Anniſ, Fennel, Comin, and Harts-Tongue. And afterwards, take 1 dram of Pil benedicta, once in 14 dayes, and faſt 5 houres after it.

A Bath for the ſame.

Take Storax, Calamita, Field Mints, Aſphalatus, Anniſ, Seſeli, Rue, Ballame wood and fruits, Behen red and white, of each half an Ounce; boyl all together in water;

and make a Bath thereof, and let the party sit in it up to the navel.

Also use often to annoynt the parts about the womb with warm and drying Oyl, such as Oyl of Spike, Oyl of Elder, and the like.

Another Bath for the same, wherein the Woman may either bathe her whole body, or sit in it up to the middle.

Take Mugwort, Sage, of each two handfuls, Calamint, Dittany, of each half a handful, Fennel Roots, Sparagus, Parsley, of each one handful, Bayberries, Juniper, Annis, Comin, of each two drams, mixe them, and boyl them all in water, and make a Bath thereof, and use it, as before is directed.

A Confection good against barrenness, caused through too much coldnesse, and moisture in the womb.

Take Cinamon, Cardamom, Saffron, Cloves, Mace, long Pepper, Cypres Roots, Nutmegs, Cummin, Lignum Aloes, Cassia wood, of each 1 scruple; Cucubes, Doronicum of each four scruples; Musk, Amber, Balsom,

Balsom, one dram; fine Sugar 18 Ounces, boyl the Sugar and the rest, with Malmiey, and Buglosse-water, enough to make it into a Confection; and take thereof about 2 spoonfull, going to bed, and half a spoonfull a little before Supper.

To dry a moist and slippery womb.

Take Silver Mountain, red Behen, white Behen, Ash Keyes, shaven Ivory, yellow Rape-seed, of each one dram, Cinamon, Mace, Cloves, Galingale, long Pepper, Rosemary flowers, Balsom wood, Marjerom gentle, Penny royal, of each 4 scruples, Balm, Buglosse, Citron peels, of each 2 scruples; Pearls 1 scruple, Musk 2 grains, white Sugar 24 Ounces: see the these with Malmsey, and make thereof a Confection, and use it as the other.

If there be any infirmity in the retentive faculty of the womb, so that it cannot retain and keep the seed injected into it, so as to come in thereby, if the same be caused through overmuch coldnesse of that part, as oftentimes it doth, which the Woman herself may be sensible of, whether heat or cold do most abound; I say, if cold abound, and weaken the retentive virtue of the

I 3 womb

womb, then you are to use such things as strengthen, comfort, and warm the same, such are Amber, Frankincense, Mastick, Cloves, Lignum Aloes, Nutmegs, Sage, and the like.

And in this case, it is good to boyl Cyprus Roots in the water, and often bathe and wash the neck of the Matrix therewith.

And for this it is good to make a fume of Mastick strewed upon Coals, and to receive the same into the Matrix below.

An Oyntment for the same.

Take the juyce of Roses, of Pomegranates, Cloves, of each an ounce, Frankincense, Hypocistis, prepared, Coriander, Mastick, Juyce of Sloes, Iron, Drosse, of each one dram, sealed Earth, Starch, of each one Ounce, bear all these together to an Oyntment, and annoint the privy members, and womb often therewith.

But if the operation of the retentive faculty of the womb be impeded from performing its naturall office through some distemper of heat, then are such Medicines to be applyed, as are cooling, astringent, and
corro-

corroborating; yet let them be tempered with some warm things.

The cold things to be used for this purpose are these, burnt Harts-horn, Amber, Juycce of sloes.

Hypocistis, burnt Musclee shells, Bolus, Dragons blood, *terra sigillata*, Pomegranate flowers, and Pills, Acorns, and their Cups, Medlars both fruit and bark of the Tree, Services, and myrtle-seed: of any of these simples, you may make unguents, Plaisters, Confections and Electuaries, or other Medicines; as occasion shall require.

If any yet desire other Medicines, they may use Plaisters and Pessaries, and trochis for a fumigation; of which here follows three examples.

A Plaister to comfort the Womb against barrennesse.

Take Laudanum one Ounce, Storax, Calamite, half an ounce, Cinamon, Cloves, Lignum Aloes, of each one dram; Species Diambre, Gallia Moscata, of each half a dram; Oyl of Spikenard, Oyl of Lillies, and Wax a sufficient quantity to make it into a Plaister, or Cerot, This plaister may be ap-

plied to the Womb, and quite down to the lower Region of the Abdomen; and worn thereupon a long time.

For a Fume, these Troches following may be taken.

Take of Mugwort a dram, Mirrh, Benzoi, Storax, Calamint, of each half a dram, Lignum Aloes one scruple, Musk, Amber, of each ten grains: beat all these together to a powder, and with Oyl of Spikenard make Troches of it; put some of it upon Coals, and let the woman receive the fume thereof thorough a convenient instrument.

A Pessary for the same.

Take Mugwort, Dittany, Marjoram, of each one dram; Aniseeds, Rue, Citron, of each half a dram: Species Gallix Moscharæ one scruple; Musk, Amber, Saffron, of each fifteen grains: beat them altogether into a Masse, and make a Pessary thereof, wrapped up in Linnen, and put it up into the Matrix.

And now we have largely declared to you, the external and internall causes, of naturall and accidentall barrennesse, and sterility,

lity, both in man and woman, and the Physicall, both externall and internall means, to be used to remedy the same; what else is to be done, your own naturall kindnesse must excite you to; which if it be but dull, we have given you sufficient Rules whereby you may quicken the same. Some other things there are, which the Physicians say, do prefer fruitfullnesse, by hidden quality, as the stones of a Fox, and the like; but they are already declared, and described in compound Medicines.

Physicians do likewise tell long stories about the time of the year, what time is best for Copulation; all agree, the Spring is the most convenient time, and fit for procreation, for then the bloud is in its vigour, and in the heat of Summer it ought to be forborn altogether, if possible (but then *Venus* takes most pleasure to be jolly, and to her girls, then most opportunities offer themselves.)

But the most convenient and fit time for a Woman to conceive, is immediately after her Purgations cease, for then the Womb is cleansed from superfluous excrements; and the most fit hour for Conception, is after meat, and before sleep, that she may sleep, and rest after it.

CHAP.

CHAP. X.

Of Monstrous, and Unnaturall Conceptions.

IT follows now in order in the next place, to speak something of Conceptions contrary to nature, and unnatural births, which is called a depraved Conception.

For since it is the certain institution and intent of nature, that women should bring forth perfect man-kind, and nothing else, then it follows, that whatsoever else is conceived in the Womb, besides man-kind, the same is a vicious, and depraved conception, against the Rules and Laws of nature.

Which though these vicious and unnaturall conceptions, may be many wayes; yet they may all generally be reduced unto one of these heads, to wit, Monsters, Mola, wind and water; all which we often find to be conceived, and grow in the womb.

Of Monsters, there is much written, either historically, fabulously, or Philosophically; but that appertains not to our present intent or purpose.

And

And therefore the Philosopher in his Book of Generation, and the causes thereof teacheth, that a Monster is nothing else but a peccant vice of deficient nature, whereby nature is impeded, and hindered from effecting her end, as it is in any Art, when the Artist fails, by reason of some defect in him, that he cannot attain to accomplish his desired end.

And although these unnaturall Births may happen many wayes, yet all these errors of nature may be referred to the Diseases proceeding of evill composition: as for example, to the Disease in number, as when a man is born with one eye, one foot, or two heads.

Of diseases of magnitude, the same the figure of the body demonstrates to the rest; which Doctrine, Galen manifestly teacheth.

But the causes why Monsters are Generated, contrary to the intent of nature, are not fully agreed upon by all. Galen, or rather Plutarch, sayes thus,

Empedocles

i *Empedocles* teacheth, That Monsters are created, if the seed be too much, or too little; too much spread abroad, or separated; if it be void, or injected by inordinate motion; or because something is added, detracted, transposed, or inflamed; or if the womb be distorted, the Vessells corrupted, or the formative vertue be deficient, or do abound: these things hinder naturall conception, and due operation of nature.

CHAP. XI.

Of the Unnaturall Fleшы Conception in the Womb, called Mola.

THis unnaturall matter sometimes happens to grow in the Wombs of Women, that have no Copulation with men, and causeth the Belly to arise, and all signs to appear, as though they were with child: their Terms staying, the Breasts grow hard, they lose their appetite or stomach to meat; their complexion groweth pale, and sometimes they may feel a stirring about the Matrix, as if they were with child; yet nevertheless, they bear no child, which have this

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Mola ingendred in them: Of this writes *Actim*, and *Avicen*, who saith, that it is a hard substance, some-
time found to spread it self throughout the whole Matrix.

Aristotle teacheth, that this *Mola* is nothing else, but a certain piece of flesh, conceived and ingendred in the womb of a Woman, and he reciteth a story of a certain Woman, that brought forth a lump of flesh which they called *Mola*.

And hereunto *Galen* also plainly consents, who affirmeth that this *Mola* is a peece of unprofitable deform'd flesh, which is ingendred in the Womb of a Woman; without the Copulation with a Man, as a Hen hath Eggs without a Cock.

But now a Question may arise, whether the cause of this unnatural *Mola*, proceed from too much heat, or too much cold, or too much blood?

For *Avicen* teacheth, that besides the multitude, or superfluity of blood, there is a vehemency of heat, wherein

Actius
Lib. ult.

Lib. 4. Gen.
Him. Cap.
7.

Gal. 14. usu
part. 17. 14.
Meth. 13.

Avic. fen. 21. 3.
trait. 2. cap. 18.

the

the blood is concocted, and thereby the flesh acquires a form.

But this, *Aristotle* seems to contradict; who manifestly writeth, that the *Mola* is no otherwise bred, then of impure, and imperfect concoction; and that it hath its Original from the defect and imbecillity of natural heat; And *Averroes* confirms, that the cause is nothing else but debility and weaknesse of nature, corruption of digestion, and losse of the last concoction: and certainly, that rude and deformed flesh, called *Mola*, is ingendred of crudities.

This groweth in the womb in two kinds, like a peece of flesh, putrified, without form or figure, resembling rather a peece of spongy blood, wind and water, then right flesh which hindereth the expelling of the terms, and being mixed with the natural seed, it groweth sometimes to a hard substance.

It is also ingendred of superfluous blood, and the concurrence of tough and unconcocted humours, which make the belly swell up, as it the Woman were with Child.

This is an ill accident, and putrifieth and spoileth the Matrix, breeding there oftentimes Ulcers, and Impostumes, Dropsies, unnatural Fluxes, or some such like infirmities

ties, bringing death, if it be not well regarded to be prevented.

The signs, whereby they that labour with this unnaturall Masse, may be known from Women with Child, are generally these.

The first is motion; for this burthen moveth not as Children do, because there is neither life nor sense in it.

But it may move by accident, according to the motion of the woman, and the ponderousnesse thereof, but that is no true motion.

The Belly of Women which labour with this unnaturall Masse, is harder then the Belly of women with Child, and will not so easily move from one place to another, as theirs that be with Child.

The Woman that hath this *Mola* is also more melancholy, then those that are with Child, and their hands and feet more feeble: this Masse also sometimes falleth, from one side to another.

A Woman with Child at nine months end, is delivered thereof; but they go two, 3, or 4 years, sometimes all their life-time with this burthen. For the cure of this *Mola*, *Hippocrates* before all others, prescribes the most perfect method.

The first means to be used, is cleansing and purging of the whole body. The

The second is to mollifie, loosen, and open the Vessels, and ligaments of the Womb, wherewith the *Mola* is bound and fastned there.

The third is to stir up, and strengthen the expulsive faculty, whereby this burden may the more easily be expelled from the Womb.

All Physicians do agree, that this disease cannot be cured without great difficulty; and sometimes not at all; yet nevertheless, meanes must be used: and first of all purgation, whereby the Belly may be lenified; and amongst all other Medicines, *Hiera* obtains the chief place, for its mollifying and purging quality, the better if it be mixed with Cassia, as in this manner.

Take Spices of *Hiera simplex*, Cassia new drawn, of each 1 dram; mix them into a Bolus with Sugar.

A Sirrup for the same.

Take of *Oxymel simplex* one Ounce, decoction of Betony, of Motherwort, Mints, Penny Royal, of each 3 drams, mix them together, and make a Sirrup thereof; but before you take it, take this Bolus and Confection following.

A Bolus.

Take Conserve of Maidenhair, two drams,
Species of Dia calamint, 1 scruple, mix them,
and make a *Bolus* thereof to be taken before
the Sirrup.

A Confection for the same.

Take Species Diambre, Diacalam, of
each half a dram, Sugar two ounces; make
a Confection thereof, with White wine, and
take it before the Sirrup.

An excellent Potion for this Disease.

Take Elect Diaphen, Hiera, Diacol, of
each half a dram, Mel Ros. Sol. 4 drams,
decoction of Betony, of Mugwort, of each
a sufficient quantity, to make a potion: let
the Patient in this Disease, abstain from
cold, and moyst meats, and use this potion
following, which mollifies the Masse, or
Mola, and expels the humours that cause,
or increase it. Take St. Johns Wort, Savin,
Rosemary, Field-Mints, Lovage, Mugwort,
Penny Royal, Madder, of each one handful;
K Fennely,

Fennel, Squinant, Parsley seed, Calmus, Galingale, of each 1 dram, Horſ-radish Roots, 4 Ounces; boyl them altogether in a good quantity of water, to make a portion, and take thereof every day 3 or 4 Ounces, mixing therewith about a quarter of an Ounce of this Trochis following.

A Trochis.

Take Cynamon, Mirrhe, of each 2 drams and a half; Rue, Savin, field Mints, Penny Royall, Madder, Sagapenum, Opopanacum, of each, 1 dram; Cardamum, Juniper-wood, Rosemary, of each, 1 dram and a half: dry them all to powder, and make Troches thereof, and use it as above is directed.

Also for this Disease, this following is a cheap and ready Medicine.

Take 3 Ounces of warm Featherſew-water, every morning fasting, for two months together, and fast 4 hours after it. And every fourth day during the time ſhe drinketh the water, let her take one of theſe Pills following.

Pills for the Mola.

Take Galbanum, 1 quarter, of an Ounce,
Flowers of Mugwort, St. Johns wort, Affa-
rabacca, of each, 1 scruple, dissolve the
Galbanum in good wine, and make there-
of 6 Pills, of a dram, and take one at a time,
in 4 days, as before is directed.

A Bath for the same.

Take Mugwort, Camomile, Dill, Holly-
hock Roots, Mallows, of each one hand-
ful; Linseed, Fenugreek, Anniseed, Fennel-
seed, of each one dram; make a decoction
thereof in common water for a Bath, and
let the Woman sit hot in it, up to her
breasts; and after use this Oyntment for the
same purpose.

Take juyce of Holli-hocks, 2 Ounces;
Goof-grease, Hens grease, of each, one
Ounce; Oyl of sweet Almonds, of white
Lilles, of each half an ounce, mix
them to an Oyntment, and therewith
annoint all the externall parts against the
fire.

Inwardly, let her also take Dia calamint,
Trochis of Mirrthe, and in a word, what-

soever is good to provoke the terms, and to drive forth the secundine, and expell a dead Child, the same is effectual for this disease: of which shall be spoken in the ensuing discourse, of hard Labours.

We have now at large, written of all special accidents and infirmities, incident to the womb, and parts of generation, and given perfect directions for remedies for the same: yet nevertheless, though the humane seed may be received and contained, yet a mischance may follow, or otherwise a weak and feeble fruit, that it cannot come to perfection; and at last, a difficult and hard labour, are many if not most of the Daughters of *Eve* subject to, whereby oft-times, their lives are in danger thereby, if not quite lost, with the fruit and all: therefore concerning these infirmities, and what belongs to fruit-bearing Women, and their delivery, is the intended subject of the subsequent part of this Book; and first, of the debility, or weaknesse of the child in its Mothers womb.

CHAP. XII.

Of the weaknes of Children in the Womb.

Such is the frailty of humane nature, that the Child is subject to sickness, even in his Mothers womb ; no great marvel then, if men are all their lives encumbred with casualties, when they begin with them, even before they have a visible being ; the sickness of Children in the womb, not being obvious to the eye, is the more difficult to find out ; but the signes to know it are these.

If the Woman have her terms much, being with Child, it must argue debility of the Child, because his nourishment and sustenance is taken away from him.

If Milk flow from Women with Child, its evident the Child is weak, and not strong enough to draw his nourishment to him.

If a Woman with child be afflicted with a strong and violent loosnesse, there is great danger of a mischance.

But the strength or weaknesse of the Child, depends on heat and cold, under which are comprehended all accidents whatsoever.

If the child be weak through immoderate heat, and dryth; then the remedy is to purge the Mother of Choler; for which this following is a convenient Medicine.

Take Conserve of Prunes, half an Ounce, three Ounces of whey, of milk; give it her in the morning, and let her fast five hours after it.

Another for the same.

Take Cassia extracted out of the Case, one ounce, and put to it four ounces of Sorrell-water, or Barley-water, and give it in like manner as the other.

Another safe, but stronger Medicine, both for the Mother and the child, is this following.

Take two ounces of Manna, and three or four ounces of Whey, mixed with it, and use it as the other.

For the same, you may also steep in the same quantity of Whey, a dram of Rubarb one night, and strain it out well; or if you will, take half a dram of Rubarb in powder, in some whay.

Let

Let the Woman use such dyet, as is cooling, and moistning, as Barley-water, Lettice, and use Verjuice, and juice of Lemons, with her meat; Endive water, and Syrup of Roses, and Succory water, are good in this case. Forbear all things, which provoke vomitting; or which force Urine or bloud.

Let the Woman three or four times every day, cool and quench her thirst with Barley-water, having half an ounce of Syrup of leaves mixt with it.

An externall Medicine for this Disease, if you feel great heat to abound, may be this.

Take Citron water, Violet water, of each six ounces, Sorrel-water, twelve Ounces, Red Sanders, burnt Ivory, Sorrel-seed, of each one scruple, Saffron, half a scruple, Vinegar three spoonfulls, mix them all together, and wet a Linnen Cloath in it, and lay it on the privities, and on the small of the back.

Take also one ounce of Pompeon Peels, Oyl of Roses, Oyl of Water-Lillies, of each one Ounce and an half, Housleek one ounce, temper them all together, and annoint the back and privities therewith three or four times a day,

But if the cause of weaknesse, or debility of the Child in its Mothers Womb, proceed from cold and moistnesse, then are contrary medicines to be used; of which these following are approved.

Take Buglosse water, Saffron seeds, Agarins, Hermodactylls, of each one scruple, Cinamon, Ginger, Roses, Coriander prepared, of each four grains, steep them one night in the Buglosse water, then strain it, and drink it in the morning fasting.

Another for the same.

Take Fetherfew-water, Balm water, of each one ounce and a half, *Benedicta laxativa*, one Ounce, Sugar half an ounce, mix them, and infuse them together one night, then strain it out, and use it as the other.

Have a care to use a good order of Dyet, and such things as warm and dry; boil Sage, Mints, and Rosemary in her Portage, and use to drink Red VVine with Steeleed Water.

To mundifie and cleanse the bad humours, this Medicine following is very good.

Take juice of Mints four Ounces, Agarick one dram, Ginger, Roses, of each four grains

grains, Manna half an Ounce, steep the Aggarick in the juice of Mints two dayes, and nights; then put the Manna, Roses, and Ginger to it, let it stand a while, and dry against the fire, and make it into Pills, and take them.

Use this oftentimes; for they gently purge and dry up the watry humours without pain or anguish.

A Plaister to remedy the corrupt humours.

Take Roses, Cypres Nuts, burnt Ivory, Sandaraca, of each one dram, Rosen three Ounces; boil the Rosen in red Vinegar, till the Vinegar be consumed, then mix the other things with it, and make two Plaisters of it, and apply one to the back and the other to the Womb.

Another excellent good Plaister to strengthen Women with child, that do not use to go out half their times.

Take Oyl of Quinces, Oyl of Roses, Oyl of Mints, of each one ounce and a half, Comphrey, Bloud-stone, Red Corall; Sandaraca; Date-stones burnt, of each one dram, mix it with a sufficient quantity of wax;

make a Salve thereof; and with this annoint the Kidneys, and Mother.

CHAP. XIII.

Of Miscchances, and to prevent the same.

IT oftentimes comes to passe with Women with child, as with the fruit upon a Tree; which being young and tender, hangs on brittle stalks, and is easily blown off with every wind; nay, when it is come to its full growth, and is stronger, sometimes forcible winds, bruises, or blows, cause them to fall off; but when they come to their perfect time of ripenesse, they fall of themselves:

So it is in this occult operation of nature, many accidents sometimes happen to the Tree, which bring the fruit to an untimely birth; and oftentimes not without perill of the Womans life, nature being dead in the child, that it cannot help it self, whereas in those that are alive, and of their full time, nature helps forward the birth, the Infant it self striving to find a way into the World.

This

This may be perceived by the breasts ; for if they be small, weak, and slack in women with child, then is a mischance to be expected ; for then the Child wants nourishment, and pines, and dyes ; also impatiency, or violent motion, many times breaks the secundine, and then the fruit falls away.

Signs of a mischance approaching, are also pains of the Back-bone, Belly, and Privities ; to prevent which, let the woman with Child, beware sharp and bitter meats, and drinks ; avoid much anger, and violent motion, and exercise ; use oftentimes to drink red Wine, and keep the body soluble. To do which, if need require, she may use the decoction of Mallows, Mercury, and stew'd Prunes ; forbear Clysters, and strong Medicines ; but if there be any great obstruction in the body, then let her eat Cassia out of the Pipes, or Cassia new extracted ; especially if the neck of the Matrix have an issue, or overmuch moysture, then use a little Rhabarb in powder, mixed with the Cassia ; which without trouble, or danger, doth cleanse Flegme, and Choler.

For to stay the slipperinesse of the Matrix, take Pomegranate Pills, and pound them to powder grossly, and boil them in
Oyl

Oyl of Lillies, and inject the same into the Matrix.

A Pessary excellent good for the same.

Take Mastick, Mirrhe, Gallia Muscata, of each half a dram; mix them with one ounce of Goose-grease, and role it up in sheeps wool, and put it up into the place.

An Oyntment to strengthen Women with Child.

Take Cypresse-Nuts, Galls, Mirtle-seed, Juice of Sloes, Hypocistis, of each half a dram, Bloud-stone, Amber, Dragons bloud Bolus, of each one dram and a half, reffuse of Iron half an Ounce, innermost Peels of Chesnuts, one ounce; decoct the reffuse of Iron a good while in Vinegar, then beat them altogether in a Morter, to an Oyntment, with three or four whites of Eggs, and annoint the belly therewith, four times a day.

Another Oyntment for the same.

Take Oyl of Nuts four Ounces, Barrows grease one Ounce and an half, Cypres-nuts, Mastick,

the Mastick, of each one dram and an half, boyl them together gently, the space of five hours, and therewith annoint the Matrix, VVomb, and Reins of the Back.

A Plaister for the same.

Take Dragagant, Gum, Bdellium, of each one quarter of an ounce, Juyce of Sloes, Frankincense, Hypocittis, Sandaraca, of each one dram, Bolus, Dragons bloud, of each one quarter of an ounce, wax, half an ounce, Paper glew, two ounces: dissolve the glew in red wine-vinegar, then temper them altogether into a Plaister, and apply it to the womb and Privities.

For an Ague in Women with Child.

Take Barly-meal, Juyce of Sloes, and Houfleeck, what quantity you see convenient, temper it with Vinegar, and lay it upon the belly, use it often: this defends the Child from all accidents of an Ague.

To prevent miscarriage through wind.

Boil Cominseed in water, and take three
or

of four spoonfulls of that water, with a draught of Methridate, twice a week.

CHAP. XIV.

To expell and drive out the dead Child.

FOR the expulsion or delivery of a child that is dead, the same Medicines that are prescribed to drive forth the unnaturall excrement called Mola; and to provoke the Terms, are good to be used here.

But first be sure that the child is dead, and do not go about to expell a live child instead of a dead one, which may be known by these signs. If the child be dead in the womb, then doth the woman feel great pain in the optick Nerves of her eyes, and behind the Neck, and on the back bone, with great pain and anguish in her lower parts. And the burden alwayes falls to that side the lyes on, because the ligaments of the Secundine, have no power to hold it in one place; the thickness of the upper part of the Belly sinks down, & the woman feels much pain, and cold about the neck of the Matrix.

Also, if one hold a warm hand long upon

upon the Belly, and feel no stirring, the Child is dead; these are signs the Child is dead, before it come to putrefaction.

But when it beginneth to stinke and putrifie, which will be in three days space after it is dead; the woman will have a stinking breath, stinking corruption issues from the Matrix, and pieces of stinking flesh, will at last be expelled from the Womb: then means is to be used to cleanse the Womb of the dead Child, and to preserve and strengthen the heart from the Corruption of filthy fumes ascending to it, which may be done, by this powder following.

Take white Diplamus, one dram and a half; Citron peels and seeds, each half a dram; Pearls prepared, four scruples; Coriander prepared, a scruple; Roses, two scruples; Sugar, two ounces and a half; make them all to fine powder, and take thereof about a quarter of an ounce at once in drink.

Juice of Vervaine and Hysop drunk in Wine, is good to expel the dead Child.

The innermost skins of the Maws of Hens, and Capons washed in Wine, and then dried to powder; and give thereof a dram in Wine, broth, or Rose water, is good to expell a dead Child, and the Secundine.

For

For the same, take Betony and Rue, of each a handful; juyce of Salomons seal, an ounce; boyl it well in a pint of white Wine, and strain it, and give her to drink.

Linseed is very good for the same, either to drink the decoction, or Bathe therein.

Also, take Mirrh the quantity of a Hazelnut stamped, and taken in Wine; or Mugwort water, is good for the same.

For women that are strong; take about a spoonful of the juyce of Garlick, with wine or Honey.

If a woman chance to miscarry through a fright, or some such accident: then take a Crab and stamp it, and wring out the juyce, and drink it with water of Mugwort.

Pills to expel a dead Child.

Take Trochies of Mirrh, one scruple; Galbanum, half a scruple: make five Pills thereof, with Penny-royal water.

Another for the same.

Take of the fruit of the Savin tree, one quarter of an ounce; Assa foetida, Ammoniacum, Madder, of each a dram; make II Pills hereof, and take one at a time three times

times a day, morning, night, and at four of the clock in the afternoon.

A Fume to expel the dead Child.

Take some shavings of an Asses hoof, or of a Horses, if you cannot get the other ; and make a fume thereof, and let the woman sit over it.

Basilium is good for the same to be used in like manner, and so is likewise the fume of Laudanum, and Galbanum.

A Bath to expel a dead Child.

Take ten handfuls of Mints ; and boyl them well in a sufficient quantiry of water, and let the woman sit therein up to the middle.

CHAP. XV.

Of hard Labour, and meanes to procure easie Delivery.

THat all women should bear Children with pain and sorrow, was a punishment inflicted on them by God, for the disobedience

bedience of the first Mother; for which cause they undergo more anguish, and peril in bringing forth, then any other Creatures.

Yet neverthelesse, there may be many causes, and accidents which render the delivery more dangerous and difficult in some, than in others; for which, our purpose is here, to prescribe some remedies.

A most excellent Plaister to strengthen women with child, to wear all the time they be with child.

Take oyl Olive, two pound and four ounces; red Lead, one pound; Spanish Sope, twelve ounces; Incorporate them altogether in an earthen pot, and when the Sope cometh upwards, put it upon a small fire of coals: and continue it an hour and a half, stirring it with an Iron or stick; then drop a drop of it upon a trencher, if it cleave not, it is enough: spread it on cloths, or lay it on a board till it cools, then make it up into Rolls; it will last twenty years, the older, the better; and when you have occasion to use it for this purpose, spread a Plaister of it, and apply it to the Back: and when you have tryed it, you will give me thanks

thanks for it; It is likewise good for the bloody Flux, Running of the Reins or any weaknesse in the Back, for any bruise, to draw out a Thorn out of the flesh, and eaie the Cornes, and is good for a strain, and for the Head-ach, being applyed to the Temples.

But to proceed, when the woman with child, begins to draw near her time; then let her use such meats and drinks as nourish well, but use no excessse of either; but especially let her take care to keep her Body soluble, for which, and also to prepare the Body for an easie delivery, this Bath is very good to be used.

A Bath good for women with Child, when they draw near their time, to procure easie Delivery.

Take Holly hock roots and leaves, two handfulls, Mallows, Betony, of each one handfull; Mugwort, Marjoram, Mints, Camomile, of each half a handfull; Linseed, two handfulls: bruise the Linseed grossly, and put that together with the hearbs into two bags, and boyl them well in water, enough to make a bath for the woman to sit in up to the Navel when it is warm; and let her sit upon one bag, and hold the

other upon her Navel ; And afterwards, use to annoint the Belly , Back, and privities with this Salve following, being warmed.

A preparative Salve to cause easy delivery in Child bearing women.

Take oyl of sweet Almonds, of Lillies, Violets, of each half an ounce ; Linseed, Holly-hock roots, Fenugreek , Butter, Hens greafe, of each one quarter of an ounce ; Quince kernels, Dragagant , of each an ounce : Stamp the seeds small, and slice the roots , and boyl them altogether in rain water ; then take out the Muscilage, and temper the same with oyl ; then let the powned Dragagant and Hens greafe boyl so long, till the Muscilage being consumed : then make thereof a salve, and anoint therewith as before is directed,

Another Ointment for the same.

Take oyl of sweet Almonds, of Lillies, of Violets, each half an ounce : Hens greafe, Ducks greafe, three drams : mix them together with Wax , as much as is needfull to make a Salve , and use it as the other.

With

With any of these Salves, a woman is to be annointed about the parts before mentioned, every day the space of five or six weeks before her time.

Now when the time of Labour is come, then use any of these things which follow, as the case requires; but above all things, this powder following is most effectual.

A excellent Powder for women in travail with Child-bearing.

Take Dittany of Crete, Penny-royall, Aristolochia round, each half a scruple: Cinnamon, Saffron, of each twelve grains: Let them be all beaten into a fine powder, and given in Wine or some convenient decoction, as the decoction of red Pease, of Penny-royal, or of Parsley.

For outward Medecines, there be many things used to be held to the privities, as Egrimony with the roots to be held to the Matrix, and immediately after the birth to be thrown away, lest it draw down the Matrix: also Henbane roots, Polypody roots, and Bistorta, are very good for the same.

Also, take Polypody roots and Mallows

of each a handfull, & a handfull of Mugwort: bruise them small, and boyl them well, and apply it moderately warm upon the Matrix, and after the Delivery, immediately take it away.

Some use to tie a Snakes skin about the Thigh; but what vertue there is in that, they know that have tryed it.

Bay-berries bear, and applyed to the Navel, are good to further the Birth; but inwardly, this Powder is commended.

Take Cinamon, Mirrh, of each half a dram; make them into powder, and give it with a little White-wine.

Another for the same.

Take Cinamon, one dram: Saffron, half a dram: Cassia wood, Cassia pipes, of each two scruples: scrape off the outtermost black bark from the Cassia Pipes, and make it all into fine powder, and give it four or five times in the decoction of red Pease.

Pills for the same.

Take Mirrh, Bever-cod, red Storax of each half a scruple: Cinamon, Savin, of each half a scruple; make it into Pills,
with

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with the decoction of red Pease, and so give it.

Another for the same.

Take Mirrh, Costus, red Storax, of each half a dram : Ammoniacum, Savin, of each half a dram ; beat them very small, and give it in the decoction of red Pease : use it three or four times.

If the throws be two weak, or do not continue, let all sweet savours as Musk, or the like, be kept from the woman in labour ; for that hinders throwes, and holds back the Birth. But to forward the Birth, make this decoction.

Take Betony, three handfuls ; Mugwort, one handful ; Camomile, Penny-royal, Hyssop ; of each one handful : Linseeds, two handfuls : bruise the Linseeds grossly, and cut the herbs small, and put them in a bag, boyl it well in Wine and water : with this decoction foment the Matrix, five or six times with a sponge, and then annoint the place with the oyl of Wall-flowers, even to the Neck of the Mother, if it can be done with conveniency.

But if this help not, then give her a good draught of this Potion following, every two hours.

Take Mugwort, Penny-royall, Hyſop, of each half a handful, Betony one handful; boyl all theſe in a pint and a halt of Reniſh Wine till the 4th part be conſumed, ſtrain it out and put to it half a dram of Saffron, and amongſt each draught put half a dram of one of the powders before mentioned.

Alſo, this following is very good to quicken the throwes.

Take half a dram of beaten Amber, and give it in water of Lillies, or in the decoction of red Peaſe.

An excellent Medicine to procure eaſie delivery in a Woman.

Take Pippins, cut them in thin ſlices, and fry them with oyl of ſweet Almonds, and eat thereof in the morning and at four a clock in the afternoon; uſe it conſtantly a matter of five or ſix weeks before your time, till you are brought to bed: and mix ſome oyl of ſweet Almonds and Sperma cœti together, and annoint the Belly, and Matrix once every day therewith warm, or oftner if you can conveniently.

Another

Another for the same,

Take Hyſop, Vervain, Betony, of each one handfull, ſtamp them ſmall, and ſtrain them in good ſtale Ale, and let the Patient drink a good draught thereof; it gives preſent help.

To expell the Secundine or after-Birth.

The Secundine or after-birth, is that ſkin or caule wherein the child is formed and wrapped up till the time it break forth to the Birth; and doth, or at leaſt ought to come away, immediately after the birth of the child.

But ſometimes it remains behind, and cauſeth great perill to the woman, and many ill accidents, as Agues, ſinking breath, pain of the Head, Swooning, and the like, if it be not expelled.

It commonly remains behind when the woman hath had very hard labour, and is thereby grown ſo weak and feeble, that nature hath not ſtrength enough to drive it forth: ſhe muſt therefore have ſome comfortable things given her to ſtrengthen and comfort her heart, as, Dia margariton, and

Manus

Manus Christi; then let her rest a little, and if the Secondine do not follow, annoint the Belly and parts adjacent, with Oyl of Lillies, and Oyl of Elder flowers, and use such things as are directed for the delivery of a dead child; as Corn-flowers given in Lilly water, also Garlick, half an Eggshell full of the juice thereof, given in Honeyed water, doth expell the dead child, and after-birth, as before hath been prescribed.

To ease the afterthrows.

Take Spikenard and Squinant, of each one quarter of an ounce: boyl them together in a good quantity of Mugwort water, till half be consumed, and drink thereof two or three times.

Also to assuage the pain, make a Cawdle with Malmey or some other good wine, and put therein yolks of Eggs and Cinamon, and so give it. For the same, take Triphes à magna, half an ounce: Saffron half a dram: Mace a scruple; and give this at twice, in warm Wine.

To stay the excessive floud after the Birth.

The Remedies before prescribed for the asswaging the excessive Flux of the Terms in women, be also very good for this disease, and for all women in Child-bed; yet nevertheless take this Confection following.

A Confection for an excessive floud in Women lying in Child-bed.

Take Conserve of Piony one ounce, Conserve of Roses one ounce, Conserve of Burrage, Bugles, Balm, of each half an ounce; prepared Bolus half a dram, prepared Pearls a dram, Cynamon a dram and a half, mix them all together, and make a Confection thereof.

For the same, use this powder following.

Take Bolus prepared, Pearls, of each one dram; sealed earth two scruples, Tormen-
till half a dram, Shepheards Purse one scruple, Species *de gemmis frigidis* one dram and a half, Roses, Coral, Sanders, of each one scruple, Cinamon two scruples and a half,
Sugar,

Sugar three Ounces, mix them all well together; and take it with Hen-broth.

Lozings very effectuell for the same.

Take Bloud-stone one dram and a half, red Corall one dram, Tormentill, Trochis de Sodio, of each half a dram; scraped Ivory, burnt Hartshorn, of each one scruple, Pearls prepared four scruples, fine Bolus two scruples, Shepheards purse, red Sanders, of each a scruple, Cynamon one dram, Sugar six ounces, wash the bloud-stone in Plantain-water, and make a powder, or Lozings thereof.

CHAP. XVI.

Of the superfluity of Milk, and other accidents happening after the Birth.

EXcessive abounding of the milk, after a Woman is delivered, if it flow more than the Child can grow, there oftentimes ensues Impostumes, and other Inflammations and distempers in the breasts: for Remedies

medies whereof, use these prescriptions following.

The Patient must eat and drink but moderately, and avoid all such things as ingender much blood, and use means to dry and take away the superfluous blood, as Rue, and wild Rue, with the seeds of Basil, and stamp together; if one take every day a quarter of an ounce, the same is very good to dry up the milk.

To dry up the Milk.

Take Rosen a good quantity, and temper it with Cream, and lay it luke-warm over the breasts.

For the same.

Take 8 ounces of Honey, and two pints of water, boyl them well together, and scum it, and dip therein a threefold Cloth, and lay it on the breasts, and when it is cold, renew it again.

Also for the same, take one dram of Saffron, and 8 ounces of Malmsey, wet a Cloth therein, and lay it on the breasts as aforesaid.

Also take Garden-Mints, stamp them and mix them with Oyl of Roses, and use it as the other.

For

For Plaister to dry up the milk, take beane meal, oyl of Roses, and red Vinegar, a sufficient quantity to make a Plaister, and apply it to the breasts.

For clotted, or congealed milk in the Breasts.

Let Women keep sobriety in eating and drinking, and use moylt meats, that may ingender subtile milk; Mints, Saffron, and Cinamon, is good to be uied in their meats.

Take grated bread, new milk and Oyl of Roses, of each a like quantity, see the them together to a pap, and lay it warm upon the breasts.

For congealed milk, and pain in the Breasts.

Take Cork and burn it into ashes, and temper it with oyl of Roses, and a little Vinegar, and therewith annoint the breast.

A Salve to dissolve congealed milk in the Breast.

Take Dears Suet 3 quarters of an ounce; liquid Styrax 1 ounce, Wormwood, Cummin, Dill-seeds, of each one ounce; oyl of Wormwood, Ducks greafe, of each 1 ounce and

and a half, Saffron one Scruple, make an oyntment or Plaister hereof, and apply it to the breasts.

For milk congealed with Inflammation in the Breasts.

Take a quantity of the muscilage of Fleawort, Fenugreek, and Purslain seeds, of each a like; and make an oyntment thereof with wax, and annoint the breasts therewith.

Also for the same, take Chickweed, and lay it warm upon the breasts.

Also beat oyl of Roses, and Vinegar of Roses together, and lay it on the breasts.

If the Woman hath taken some extreme cold, then take this following, especially, if there be an Ague with it; take Camomile, Melilot, Fennel seeds, Anniseeds, Dill seeds, Fenugreek, Linseeds, Southernwood, Ginger, Bazil, beat them together, and with oyl of Camomile, make a Plaister of it, and apply it to the breasts.

A good Plaister to dissolve hard knots in the Breasts.

Take Crums of white bread, Barly meal,
Mustard.

Mustard-seeds, Fennel, and Holly hocks roasted under the ashes, of each a like quantity, pound them all well together, and make a Plaister thereof, with oyl of Camomile, and apply it warm to the breasts.

For hardness, and inflammation in the breasts through congealed milk, A Pultis.

Take flowers of Mallows, Violets, Celandine, Daisies, Cinquefoil, of each 1 handful, boyl them together in two quarts of water, till it come to a pint: then strain it, and mingle it with Wheaten meal, to the thicknes of pap, then put to it Hens grease, or Hogs Lard, and boyl it again to Pultis, spread it on a Cloth, about the thicknes of a finger, and lay it morning and evening, upon an inflamed sore breast.

Another for the same.

Take Bean meale, Mints in Powder, each 3 quarters of an ounce, prepared Coriander, Pease meal, of each 1 dram; Roses half a dram, fresh butter 2 ounces, Muscilage of Linseed one ounce, Muscilage of Fenegreek 3 quarters of an ounce, Sheeps Suer, Ducks grease, of each 1 ounce, oyl of Turpetine

Turpentine half an ounce, Saffron three grains, temper them all together to a salve or oyntment, and lay it upon the breasts.

For Tumours, or swelling of the breast.

Take Purslain, Plantain, of each one handful, Camomile, Melilot, of each one ounce, Barley meal 4 ounces, stamp the Herbs in a mortar, to a pap, and then incorporate therewith, oyl of Violets and Roses, enough to make it a salve, and lay it on the sore breasts.

Another Medicine for swelling in the breasts, much profitable, and easie to be had.

Take a good quantity of Peach leaves and Rue, and stamp them small, and boyl them in water to a Pultis, and lay it on the grieved place, this will ripen the Imposthume, and ease the pain.

A Plaister for the same.

Take Plaintain, Mallowes, of each one handful, Houfleeke 6 handfuls, boyl them together, till they come to be like grout, then strain it, and adde thereunto, Oyl of Ro-

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ses 3 ounces; Camomile, Melilot, both beaten, of each an ounce; Barley meal 4 ounces, Bdellium $\frac{1}{4}$ quarter of an ounce, dissolve the Bdellium in Vineger, and then boyl them all together, to the thicknesse of a Plaster, and spread it on a Cloth, and apply it to the grieved place.

For Impostumations in the breast.

Impostumations do breed oftentimes likewise in the breasts, through the congealing of the milk, and ill humours, settling and putrifying there, bringing with them the Canker, Gangrene, and such like griefs, to the great anguish and misery of the Patient, if not to death, by reason of the tendernesse of the place. And many times it happens, by reason of an obstruction of their terms, which turns the cause of the superfluous blood thither: And therefore if when there happens any swelling, or anguish in the breasts in this case, if the terms be stopt, use all means possible to provoke them speedily, if you mean to abate the swelling and pain; and if the swelling increase, then the Liver vein must be opened, or the median. And afterwards take oyl of Roses, and Vinegar, and seethe a little Camomile,

momile therein ; and then dip a Cloth in it, and lay it on the breasts, four times a day , refreshing it.

If the Impostumation in the breasts be caused of superfluity of blood, the sign to know it, is, it causeth great pain in the breast, redness and much beating.

If it proceed from Choler, then is the pain more raging, and the breast redder, and yellowish, with greater Agues, and the Inflammation is hotter then that which proceeds of blood.

If Flegme be the ingendring cause thereof, then the Tumor is but small, the breast white, the pain moderate, and no ague with it.

*An excellent Plaister to consume and cleanse
all swellings of the breasts; and also of
other members.*

Take clarified Honey 6 ounces, Barley meal, 3 ounces and a half, two yolks of Eggs, Mirrhe, Sarcocolla, of each half a dram, Honey of Roses 4 ounces, oyl of Roses 3 ounces : powder that which is to be powdered, and boyl the Honey and the meal together, till it be thick, and then stir the yolks of Eggs amongst it, and the other
M 2 things;

things; and so make a Plaister of it, and apply it to the grieved place.

When the Tumour or swelling comes to maturity, and breaks, then cleanse it with this Salve.

Take Honey, the juyce of Smallage, yolks of Eggs, and Turpentine, of each a sufficient quantity, and make a Salve thereof, and so apply it.

Or else use this Salve following, with a tent of Lint.

Take Wheat meal, 3 quarters of an ounce, clarified Honey, and juyce of Smallage, of each an ounce; mix them all into a Salve, and use them as hath been directed: this is good to be used with a tent, to cleanse any sore Fistula, or Carbuncle.

But if in case the Tumor, as many times it unhappily doth, grow to a Canker, or Fistula, then must other means be used, to prevent the eating, or spreading thereof: the Patient must be purged of melancholy humours, and avoid such things as ingender Choler and melancholy, and to seek to prevent the increase of the same; for which this drink following, is very effectual.

Take Time, 1 quarter of an ounce, Poly-pody, Sene, each 1 dram, Violets, Seeds of Gourds, Cucumbers, Pompeons, each
1 dram

1 dram and a half; Cynamon, Rapeseed, of each 1 scruple, Hops 1 ounce, boyl them all together in 8 ounces of water till half be consumed, then strain it, and take one ounce of this decoction, in 3 ounces of whay, of Goats milk, and fast 6 hours after it.

Then use outwardly this Plaister following.

Take Fenegreek, Barley meal of each two Ounces, Mallows 3 handfuls, Housleek 8 handfuls, Oyl of Roses 6 ounces: bray the Oyl of Roses in a Leaden Morter, with a Leaden Pestle, and seethe the Herbs in whay, till they be so tender, you may beat them to a pap, and mix the other things amongst them; and boyl it again in 6 ounces of Nightshade-water, till it be consumed, and so make a Plaister of it; and first annoint the sore with Oyl of Roses, and then lay the Plaister thereupon.

If the Canker corrode, and spread abroad, then take Barley meal 4 ounces, Oyl of Violets, oyl of Roses, each three ounces, Tutty prepared 2 ounces, Blood-stone 1 ounce. Bray the oyl of Roses with 4 whites of Eggs, a good while in a Leaden Morter, and likewise beat the Blood-stone in water of Lillies, then temper them all together, and dip small tents in it, and lay them all on the sore.

Then take one ounce and a half of oyl of Roses prepared in a Leaden Morter, as before, and two ounces of the juyce of Nightshade, 1 ounce of starch, and an ounce and an half of Bolus : mix and temper them all together, in a Leaden Morter, and therewith often annoint the breasts round about the Canker or Fistula.

A Plaister for the Fistula.

Take Mummey, Bolus, juyce of steel, Frankincense, Hipocistis, Mattick, of each 3 drams, Acron Cups, Cipers Nuts, Galls, Isinglasse, Dragagant, Gum, of each 1 ounce: dissolve the Isinglasse in red Wine Vinegar; and mix the other ingredients amongst it to a Plaitter.

For Clefts, or Chops of the Nipples.

Take Mutton, or Lambs Suet, as much as you please, and after it is molten, and clarified, then wash it in Rose-water, and therewith annoint the Nipples. And thus much for the Diseases in the Breasts.

CHAP. XVII.

*Shewing means and Remedies for those Nurses
that want milk.*

HAVING already at large discoursed to you the infirmities, happening by reason of superfluous, or congealed milk; and the evil accidents that attend the same, with the means of their prevention and Remedy: it is also convenient for their sakes, who would be Nurses, and cannot for want of milk; to shew them some means to increase it where it is wanting.

Women given much to fretting, or who are by nature lean and sickly, having a bad digestion in stomach and Liver, cannot breed store of milk, not good milk: also bad meats and drinks, hinder the ingendring of milk, therefore they ought to be forborn.

And women that would increase their milk, let them eat good mear if they can get it, and drink milk wherein Fennel seed hath been steeped.

If the woman be of hot nature, and full of Choler, let her drink Barely water and Almond milk, eat Lettice with her meat, Burrage, Spinnage, Goats milk, Cowes milk, and Lamb sodden with Verjuyce; and avoid sorrow and anger as much as may be: and comfort the stomach with the Confections of Anniseeds, Carraway and Comin-seeds: and likewise use these seeds sodden in water.

Also, take Anniseeds, two drams and a half beaten, and temper them with the broth of Coleworts, and drink it when you go to bed.

Also, take Barley water and boyl therein green Fennel, and Dill, and sweeten it with Sugar, and drink it at your pleasure.

If you would have an outward means, use this Plaister following.

Take half an ounce of Deers suet, and as much Parsley roots, with the hearbs, an ounce and a half of Barley meal, three drams of red Storax, and three ounces of oyl of sweet Almonds: see the roots and hearbs well, and beat them to pap, and then mingle the other amongst them, and lay it warm on the Nipples, it increaseth milk.

Thus

Thus have I Counsell'd women of all sorts, how to free themselves from all casualties, the frailty of their nature subjects them to; which when you find the benefit of, give God the glory, and sin no more, lett a worse thing full unto you.

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APPENDIX
TOUCHING
The DROPSIE.

THIS being an infirmity under which many labour, and few are cured thereof; partly, nay most, by reason of their inability; I thought it very necessary, having this opportunity put into my hands, to add this small Treatise of the Kinds, Cause, and Cure of Dropsies.

This Disease the Greeks call ὑδρώπις, ὑδρωπα and ὑδρεδν: the Latins, A water between the flesh and the skin; and vulgarly *Hydrops* or *Hydropicus morbus*, the Dropsy or an Hydropical disease; which name seems to have been taken from water which in Greek is called, ὕδωρ.

Avicenna defineth the Dropsy thus: That it is a material sicknesse, ingendred from a material, outward, and cold cause, and thereby either the whole Body, or many parts and Members thereof do swell. All

Authors

Authors do not agree about it, some call it a Disease, and some place it among the Symptoms; but they who are afflicted with it, need not care by what name it is called, so they were freed from it; therefore I shall not stay upon the definition of it, but proceed to directions for the Cure; but to be sure it is a læsson and depravation of the digestive faculty, and unconcoction of the blood; whereby the nutritive faculty is hindred, and corrupted throughout the whole Body, and the natural operation of the Liver impeded; and this proceeds from a cold and moist humour, that penetrates through the Body, and swells the Members, puffs up the Face, swells the Feet and Leggs, and the Cods of men: destroys the natural complexion, altering it into a whitely colour, causeth great appetite to drink, and little or none to eat; stoppeth the Terms in women, causeth retention both of Stool and Excrement: and sometimes hard Tumors about the Bowels and other parts.

This for the description or definition: yet this Disease hath several degrees, Kinds or Species.

One kind of Dropsy is called *Anasarca*, and *Hyposarca*; another *Ascites*: and a third *Tympania* or *Tympanites*, or, in English Tympanie.

Conserve

Conserve of Fumitory, is not amisse to be used for cleansing of the blood in all kindes, of Dropsies, at the beginning of them; but to proceed first to this kind of Dropsie called *Anasarca*.

It is a waterish humour that lyeth between the flesh and the skin, through all the Body causing a swelling; and is known by pressing the flesh with ones finger, the dimple or impression whereof will remain a great while after; the Pulse is slow, the privy members swell, and the party is subject to be afflicted with a looseness, or scowring, and bad digestion of meat, which is the cause of it, that it turns into flegm instead of blood.

If it be a woman, it may be caused through retention or stopping of her Terms; therefore all means possible is to be used, to provoke and drive them down.

Let the Patient be purged with Pills of Rhabarb; and, to expell the water, use this Confection following.

A Confection for the watery Dropsy.

Take Turbith, half an ounce: Hermodactyls, one ounce: wild Saffron seeds peeled, three quarters of an ounce: Ginger, Cinamon, Anniseeds, of each one scruple: Violets, Sorrel seed, of each one dram:

Take Sugar two ounces: Honey of Ro-
sin four ounces, boyl the Honey and Su-
gar together with Famitory water untill you
may scum it clear: then mix the rest with
it, and boyl it to a Confection, take hereof
half an ounce in a morning.

Another for the same.

Take Annis, yellow Rape seed; Spica In-
dia, of each one scruple: Licoris, Rhabarb,
of each one dramme: Asarabacca, half a
dram; Conserve of Marjerom, one ounce;
Conserve of Roses, three ounces: Syrup
of Quinces and Oxymel, a sufficient quanti-
ty to make it into a Confection. Take here-
of a dram in a morning.

Pills for the same.

Take Pills Aggregative, two scruples;
Ammoniacy, one scruple: make it into six
Pills with Oxymel; take two in a morning.

The masse of Pills before mentioned,
are prepared by the Apothecaries, therefore
do not startle that they bear no *English*
name; for they are more commonly known
by those Titles.

In this Disease, use abstinence from meat
and

and drink, as much as may be; forbear
drowſineſſe and lazineſſe, and addiſt your
ſelf to reaſonable ſweating and exerciſe.

Of another kind of Dropſie called Aſcitis.

This Species of this Diſeaſe ſwelleth only
the Belly and Leggs, and the upper part
dry: and the Belly ſwelleth like a Bladder
and ſounderh like a drum-head, or as the Bel-
ly of a rotten ſheep will do, if you clap your
hand thereon; that's not unknown to every
Clown, then wonder not at this. And if
the ſick perſon ſtir from ſide to ſide, the wa-
ter may be heard forcibly to ſtir about: the
ſkin is ſtretched out, ſo that it receiveth no
dint or impreſſion of ones finger, as in the
other kind of Dropſie; the Pulse is ſmall,
wanting vigour of heat to cauſe motion, and
the original of all is the weakneſſe and de-
bility of the Liver, that, it cannot exerciſe
its natural faculty of concocting the meat
and drink into blood, but unnaturally alter-
eth the moiſture thereof into water.

This kind of Dropſy may come ſome-
times from overmuch heat of the Liver, as
well as cold.

If it proceed from hot cauſes, the Urine
the Patient avoids is little, and that of a
very

very high red colour, ſome ſpots like little ſtones appearing in it, the party ſuffereth intolerable thirſt; and the more he drinks, the more he deſires drink; but it quencheth not his flames, no more then Brimſtone and Oyl will quench fire.

This Diſeaſe is dangerous, and oftentimes breaks up the root, or at beſt ſtrikes near at it.

But for means which God hath given to be uſed while time is, take theſe following.

A Syrup for the Dropſie through heat of the Liver, and to quench the thirſty deſires of the Patient in that diſeaſe.

Take Endive, four handfuls; Maiden hair, Harts tongue, of each one handful; Fennel ſeed, Parſly ſeed, of each half an ounce: Spica Nardi, Spica Romani, of each a quarter of an ounce; make a decoction hereof, and then boyl it up to a ſyrup, with a ſufficient quantity of Sugar.

The Body of the Patient in this Diſeaſe, is much ſubject to coſtivenesse, or binding of the Belly; purging therefore with Clyſters, Pills, and Potions, are requiſite to be uſed in this caſe, and to endeavour to open the obſtructions of the Liver, and ſtrengthen the ſame.

To

To purge with Rhabarb or the syrup thereof once a week, is very good for this purpose; drink Wormwood Beer or Wine, and use also this gentle purging Portion.

A purging Potion for the dry Dropsie.

Take the flowers of Burrage, Violets, Fumitory, each half an ounce; Licoris, Jujubes, Currans, Worm-wood, each one quarter of an ounce; Prunes, eight or ten: Spikenard, one dram; boyl them altogether in Whey, strain it, and then infuse therein one night, half an ounce of the shells of yellow Mirabalans; so strain it for a Potion.

Clysters are also very necessary and profitable for this Disease; and amongst others, these following are very commendable.

A Clyster for the Dropsie.

Take Bloodwort, Camomil, St. John-wort, of each one handiul; boyl them in fair well-water, then take twelve or sixteen ounces of the decoction and add to it Salt, one dram; three ounces of Sallet oyl, and half a dram of *Hiera picra*, or *Cassia* extracted; mix them together for a Clister, and give it warm.

For

For the same another Clister more loosening.

Take Mallows, Holly-hocks, Peets, Camomile, Herb Mercury, of each one handful; boyl these herbs well in water, or in broth of Tripes, or other portage made of fresh flesh; take 16 ounces of the decoction, and thereunto add Sallet oyl, Salt, Hierapicra, or Cassia, and Benedicta laxativa, of each half an ounce, wherewith mix the decoction, and give it for a Clister very warm.

If there be any pain or griping in the Belly, which windiness too often causeth, then use with the Herbs before mentioned, an ounce of Anni-seeds, Fennel-Seeds, and Carraway-Seeds: altogether grossly beaten, or the quantity of an ounce of either of them severall, which you can get.

Thus for Costiveness, and Obstructions in this Disease; on the contrary sometimes the Patient is subject to scowring, and a red flux with it, for which use these meanes following.

Give to the Patient the Conserve, and concocted roots of Cicory Juyce, and Marmalade of Quinces, Trochisk and Conserve of Barberries with Vinegar, and such other things as are binding and cooling in operation.

N

For

For this Dropſie, and all other kinds, and alſo for the Green ſickneſſe too, theſe Pills following, are excellent.

Take of the Maſſe of the Pill of Hiera with Agarick, one dram and a half: of the Pill of Opopanax, three drams: of the extract of Rhabarb, of Gentian root, of Centory the leſſe, each one dram; Steel prepared, four drams; the root of Aaron prepared, Tartar vitriolated, each two ſcruples; Chymical oyl of Wormwood, one ſcruple: oyl of Cynamon, of Cloves, each ſix drops: Syrup of the Five roots, a ſufficient quantity to make it into Pills; make of every dram hereof ſix Pills; let the Patient take two hereof every morning, and as many at four a clock in the afternoon, and drink after it a draught of Wormwood-Wine or Ale, ſtirring or exerciſing after it the ſpace of an hour.

To provoke and expel the Urine, is very requiſite in this Diſeaſe; for which theſe things following are very good.

Take Rue, St. Johns-wort, Penny-royall, Sage, Marjoram, Wormwood, Licoris, Annifeeds, Fennel roots, Elecampane roots, of each one quarter of an ounce; boyl them
a little

a little in a quart of White-wine, and take thereof three ounces morning and night.

For the same.

Take a head or two of Garlick, and a handful of *St. Johns-wort*; boyl them together in a pint of White-wine, till a third part be waisted: strain it, and drink three or four spoonfulls thereof at a time morning and evening.

The roots of great Fern boyled in White-wine, and drunk, (the Wine I mean, not the roots) is very good for this purpose.

This Decoction following, is also good for the same.

Take the roots of Nettles, Parsley, Fennel, Elecampane, Licoris, Asarabacca of each one dram; boyl them a little in a quart of White-wine, and drink thereof as of the former.

Outwardly for this Disease may be used Pultrisses, Unguents, and Plaisters; such as dry and expel wind and do strengthen and mollifie the Belly and lower parts, for which purpose, this Plaster following may effectually be used.

Take Coloquint, Holly-hock seeds, Diagridion, Aloes, Mirrh, Mallows roots,

N 2

Bdellion,

Bdellion, of each one dram and a half; Ireos three drams: Mallows ſeeds, wild Cucumbers, Cardamome, Euphorbium, of each three drams: Boreas, Salgem, of each one quarter of one ounce; mix all theſe and incorporate them well together, with Goole greaſe, Ducks greaſe, Calves ſuet and Hoggs ſuet, as much as is ſufficient to make them into a Plaſter or ſalve, and apply it all over the belly.

For the ſame, it is good to temper the Salve of Bay-berries with Cowes or Goats dung, and uſe it as the former.

For the ſwelling of the privy members in this Diſeaſe, this Salve following is to be uſed.

Take Annis, Fennel, and Cumin ſeeds, beaten ſmall together, of each one ounce and a half; Bean meale, Ebalus, the juyce of Elder leaves, and Wine a ſufficient quantity to make it a Salve or Pultis, and lay it on the Belly and privities.

For the ſame.

Take Barley meal, Cypreſs roots, Sheeps dung, Borax and Bolus, of each a like quantity: beat them together, and make a Plaſter thereof with Hoggs greaſe or Goole

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Goose grease, and apply it to the Belly and privities.

The oyl of Camomile and Rue, mixed together, is a very good Ointment for the dropsy.

Take notice also by the way, that Sweating and Bathing in hot dry Baths, is very effectual for all kind of Dropsies.

Of the kind of Dropsie called Tympanie.

There are three sorts of Tympanies, the one called *Aquosa*, or the watery Tympany or Dropsie, of which we have already treated.

A second called *Ventosa*, or a Dropsie or Tympany of winde, of which we now proceed to speak, which is caused more of wind then water, and thence deriveth its name; and in this Disease the Belly swellerh up very high, and the Navel starteth out; the Belly is very hard and soundeth, if one thereon clap his hand.

There is another Species called *Carnosa*, by which may be understood farnesse of the Belly, or as some say, gorre-bellies; but it is, in plain English, a fleshy Tympany, or a fleshy swelling, no way dangerous at all; but Maids Bellies are much sub-

ject to Tympany: and for their Cure the best is mother Midwife, and therefore, I say no more of it, but leave it to her discretion.

But for the Cure of the *Ventosa*, or windy Tympany or Dropsie, use these Rules following.

Avoid all windy meats, eschew cold, and keep warm: use also Sweating, and use the Confection *de Baccis Lauri*; be moderate in Dyet and use exercise.

Use also these Conserves, or any of them, as Conserve of Elder leaves, Bettony, Gilly flowers, Rosemary, Fennel, Annis, Comin or the like.

A Suppository for the same.

Take Salgem, Rue, Bever-cod, Euphorbium, Nettle-seed, of each one dram; mix it with about three ounces of decocted Honey, and thereof make Suppositories.

Use to annoint the Belly with hot Oyles, such as are oyl of Dill, oyl of Rue, Costus, and Bay-berries.

A Plaiſter for the same effectual.

Take Goats dung or Sheeps dung dried
twelve

twelve ounces, roots of wild Cucumbers,
roots of Ebulus, of each two ounces; Bar-
ley meal, 12 ounces: ſteeled Vinegar, four
ounces; boyl it all well in ſharp Lee, and
make thereof a Plaifter, which apply warm
to the belly, or any part of the Body ſwelled
with wind, to open the Pores, and draw
out the ſame.

A Cliſter effectual for the ſame.

Take Ireos, Hyſop, Smallage, Rue, Bare-foot,
of each one handul; Annis, Fennel, Ameos,
Bay-berries, of each half an ounce: boyl all
theſe very well in clean water; then take
of this Decoction twelve or ſixteen ounces,
according to the ſtrength of the Patient, and
add to it clarified Honey, and Oyl of Rue,
of each one ounce and a half; and ſtone Salt,
one dram: ſo make it into a Cliſter, and
adminiſter it.

A Syrup for the Dropſie.

Take green roots of Ireos, or in *Engliſh*,
Flowerdeluce (and yet that name is not
quite *Engliſh* neither) twenty four ounces;
cut them in pieces, and infuſe them three
dayes in well-water, as much as will onely

cover them, ſtirring them twice a day : then ſtrain that water from them, and reſerve it, in a clean pot, and add the like quantity of freſh water to them, doing as you did before ; then ſtrain the ſecond water, and mix both together, and boyl it with Sugar a little ; and then add thereunto Scabious and Mayden-hair, of each one handful ; Sperage roots, Fennel-Roots, and Irons-Roots, of each half a handful ; peeled Melon ſeed, Gourd ſeeds, Cucumber ſeeds peeled, Pompeon ſeeds, Purſlane ſeeds, Cicory, Endive and Lettice ſeed, of each one quarter of an ounce ; Fennel, Anis, Sperage, and Smallage ſeed, of each half a dram ; Millet and Winter Cherries, of each three drams ; fat dates and figs, of each fix ; Licoris and Madder, of each five drams ; boyl all together to the waſting of half, and then ſtrain it, and boyl up the decoction to a ſyrup with Sugar : of this ſyrup, give about an ounce at a time, & ſometimes more, and to ſtrengthen the Liver, ſteep therein a quarter of an ounce of Rhabarb.

Alſo for the Dropſie, theſe ſyrups are good to be uſed ; as, ſyrup of Wormwood, of the Five roots, of Maiden-hair, of Berony, and Wines compounded with Wormwood, Egremony, Calamint, Cinamon, odoriferous

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odoriferous ſeeds, and things of the like nature: Abſtain from all exceſſe, and uſe ſuch meats and drinks as are of a drying, heating, attenuating nature, and eaſie of digeſtion; forbear new ſweet Wine, or drink; and in all things uſe meaſure, for therein conſiſteth the greateſt virtue.

F I N I S.

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THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY NATHANIEL BENTLEY
VOLUME I
PUBLISHED BY
J. B. BENTLEY
1822

21719

A

THE
Mans Counsellour.

PART. II.

*A Supplement touching Agues and Feavers,
Ruptures, and other distempers.*

THey have all one Term in Latine, viz. *Febris*, though of divers kinds, the kinds and Symptomes of violent burning, and Pestilential Feavers is not here intended: but of Agues chiefly. The original or matter of a feaver in general, proceeds from the abounding of the 4 humours: for from the abounding of blood, proceeds a continuall feaver; from superfluous Choler is ingendred a *Tertian*, from the domination of flegme, proceeds a *Quotidian*, or every day Ague.

But *Physitians* do generally thus define a feaver; that it is an unnatural heat overpressing nature, and hurting it with its effects,

effects, they also prescribe a 4 fold cure, that is by Sweat, Vomit, Phlebotomy and Medicine; some add Sleep.

Galen asserts that Sanguine feavers are more simple then others. *de diff. Feb. lib. 2. Cap. 8.*

A digestive in a Sanguine Fever.

Take Sirrup of endive, an ounce and a half, Sirrup of buglosse one ounce, water of Hopps; Endive and buglosse each one ounce, mix them and give it in the morning.

Where there is an oppilation because of thick and tough flegm, give this digestive.

Take Sirrup of wormwood, of oxymel *Compositum*, or syrup of Vinegar Compound, of each one ounce; water of bettony, Hyssop and Agrimony of each one ounce, mix it, and give it in the morning.

But in this kind of feaver, Phlebotomy is first to be used; and then give some Medicine to mundifie the blood. As,

Take Cassia newly extracted half an ounce, *Elect. Lenitivum*. *Dia prunis solutiv.* 3 drams, *Elect. de dactylis* 1 dram, dissolve

dissolve them in the decoction of flowers and fruits and give it for a drink.

Of a pure Tertian.

First of all endeavour to keep the belly loose, and if other means be wanting, use such a glister as this.

A Glister.

Take Mercury, Violets, Barley, each one handfull, make thereof a decoction, of which decoction take one pound and a half, the white of one egg, salt, 2 or 3 drams; red Sugar, honey of Violets each one ounce and a half, Oyl of Violets 3 ounces, Cassia 6 drams, mix them for a Glister.

To reduce Choler, and repress the febrile heat, give this Lenitive.

Take Tamarinds 1 ounce, and with the juyce of Fennel, Endive, and Parsley, give it fasting.

Sometimes in this disease there happens pain and heat in the Reins, for which make use of unguents and fomentations, such as follow.

Take

Take *unguent. rosatum infrigidans Galeni*, each one ounce, mix them, and therewith annoint the Reins.

O R,

Take oyl of water-Lillies, juyce of Plantane, and the white of an egg, and make thereof an unction for the Reins.

A Fomentation for the same.

Take of the waters of Sorrel, Endive and Night shade, of each 1 pound, foment therewith the Reins.

A Potion for the Adustion of Choler.

Take Sirrup of Violets, syrrup of fumitory of each six drams, water of Violets, hart-stone and bugglosse of each one ounce, mix them for a potion.

In Melancholy through the Adustion of blood.

Take Sirrup of Violets, Sirrup of Apples, of each half an ounce, water of Succory, Violets and Buglosse of each an ounce, take them as the other.

For

For the Adustion of Phlegme.

Take *mel rosatum Colatum*, syrrup of vinegar Compound, syrrup of the two roots, each six drams; waters of Fennel, buglosse and harts-tongue, each one ounce, when Melancholy abounds by the Adustion of black Choler.

Rec. pill *de lapide Lazuli* 1 dram, make pills thereof with Electuary *Indi*.

Or thus in a potion.

Take Confectio Hamech, half an ounce, powder of Myrobalans 2 scruples; Elect. *Indi* 1 dram, water of Fennel, and Harts-tongue each q. s. make thereof a potion to take about the middle of the night.

An Evacuation by Pharmacy.

Rec. *Diascins* 3 drams and a half, Elect. *de Psyllio* 3 drams, water of fumitory, suc-cory, each q. s. make thereof a potion.

I could lay down many examples of sweats and vomits, very proper in the ordinary cases of Agues, and in the beginning of Agues nothing is better; but to winde
up

up all, Take this one universal medicine which hath cured thousands.

Take Stibium finely powdred, and Syrrup of Marsh-mallows, to an ounce of Stibium a pound of the Syrrup; infuse the Stibium in the Syrrup, and so keep it for your use; the Stibium will sink to the bottome: And when you have occasion to use it, take about an ounce of the Syrrup, powring it clean out from the Stibium; and mix it with some Convenient distilled water, and give it to the patient about the Coming of the fit; it both purges and vomits, and seldome fails a cure at the first or second time at furthest,

This secret is worth your acceptance, it is plain and easie; and I doubt not but whosoever tries it will thankfully acknowledge it; And so I proceed to speak concerning Ruptures, and the Gonorrhea and diseases of the back.

Of Ruptures.

The general kinds of Ruptures are three, Aquosa or watery; this is usuall in dropsyses, when much water is descended into the Cods, with causeth them to swell.

Ventosa or a windy Rupture, that is when
great

great store of wind is gathered into the purse of the testicles.

And Carnosa or a fleshy Rupture, which is caused either by the extremental growing of flesh in the Cods, or by the falling of the intestines into the Cods; the filme or skin that should keep them up, being broken.

Hernia or burstnesse is also thus defined.

Hernia or a Rupture is properly said to be, when any tumour appears in the purse of the testicles; proceeding either from something descending into the Cods, or; from some matter growing there, and causing the same to swell.

The cure of a watery Rupture.

The cure of a watery Rupture requires a two fold intention; one is to take away the Antecedent cause, which is a flegmatick watry matter, springing from the Liver by reason of indigestion.

The second intention is to dissolve that Aquosity, which is in the Cods; or to draw it out by perforation.

The first intention is performed by 'aba-
ting

ting the matter digesting and eradicating
it.

Digestive Pills.

Take pill Aggregative, *Pill. de Rhabarb Mesne*, of each one scruple, forme thereof
5 pills with syrrup of Endive.

Others, if it proceed from the head.

Take Pill, *Chochia*, *Aurea*, of each one
scruple, make Pills thereof, and let the pati-
ent take them going to bed.

*A digestive, when the watry humour proceeds
from the debility of the digestive-ver-
tue of the Liver.*

Take syrrup of Endive, syrrup of Agrimo-
ny, honey of Roses, of each half an ounce :
water of wormwood, of Agrimony and En-
dive each one ounce, mix them, and take it
at a draught.

*If the flegmatick matter proceed from the head,
give this digestive.*

Take Syrrup of Stechas, without Species,
honey of Roses, oxymel simple, of each half
an

ing an ounce, waters of betony; wormwood, Endive, of each one ounce, mix them, and use them as the former.

arb The matter being digested, give of the pills of Rhabarb before prescribed; but in a greater Dole, and order them thus.

ecof Take Pill Aggregative 2 scruples, pill of Rhabarb 1 scruple, make thereof 7 pills with syrrup of Stechas, and give them an hour before day.

one Let the rule of diet intend to hot and dry, as we have spoken concerning the dropfie.

The Second Intention.

eds The second Intention is performed by dissolving the water, either sensibly or insensibly, or by drawing it out by perforation; and by restraining it, that it flow no more to the Cods.

me- It is first insensibly to be dissolved with En- fomentations, unctions, and applying of ke it Plaisters.

ead, *A Fomentation for the Cods may be made thus*

ies, Take Origanum, Calamint, Penny-roy- half al, Camomile, Dill, Anni-seed, of each an O 2 M. 1.

M. 1. Carraway, Amicos, seeds of Agnus Castus, of each half an ounce, bruile them grossly, and boil them in a sufficient quantity of spring water, till half be consumed, Then dip a Sponge in the said decoction: and therewith foment the Cods, repeating it often.

Then when the place is fomented and dried, anoint it with the following unction.

Take Oyl of Castor, of Rue and Lillies of each six ounces, infuse therein a linnen Cloth, and apply it to the Cods.

A Resolutive Plaister for the same.

Take Mints, Balsamint, Origanum, Calamint, Chamedreos, Camepytis, Camomil, each one handful; Meal of Fenugreek, Beanes, and Lin-seed of each one ounce, Anni-seed and Comin seed, of each half an ounce; let the herbs be subtilly bruised and boyled in a sufficient quantity of water, to a perfect decoction: Then add the seeds in powder, and the meal, and incorporate them well together with Oyl of Rue: and apply it Plaister-wise to the Cods; it insensibly dissolves the water which is included in the *purse* of the testicles. But

But when these administrations have been used, and the water cannot thereby be evacuated; it must then sensibly be drawn out by incision.

Let an Orifice be made with a Lancet on the lower part of the Cod; so as the water may passe out: But if the patient be weak, then it is not so convenient to draw it all out at one time, but reiterate it often, and if the Orifice be closed up, then make a new one in another place.

The cure of a windy Rupture.

The first Intention is performed after the same manner, as the *Hernia Aquosa*, that is, by evacuating the matter from whence, the windiness proceeds.

The second Intention, which hath respect unto the Cominute cause, is thus performed: first by fomenting the purse, with such things as dissolve winde: to which purpose use such a fomentation as follows.

A Fomentation for a watry Rupture.

Take *Origanum*, Calamint, Savin, Sage, Betony, Rue, Camomile, of each one handful, seeds of Annis, Fennel, Comin,

Carraway, Ameos, of each half an ounce, bruise them all grossly, and boyl them in equal parts of wine and water, till a third part be consumed; And with a sponge infused in that decoction, foment the parts affected.

After the fomentation, and the place is dried, let this Unction be used.

Take oyl of Castor, Euphorbium, and Elder, of each six drams, mix them and anoint the place therewith hot. And afterwards that Plaster is convenient to be used, which is before mentioned, in *Hernia Aquosa*.

Of the Lirbous Rupture, or the descending of the intestines into the Cods.

The intestinal or *Lirbous* Rupture, (which is a falling of the guts down into the Cods, the filme that keeps them up being broken; wherefore they are said to be broken belly-ed: which often happens to Children by Crying, to older people by some blow, fall or strain;) is to be cured, by *Pharmaceutical* medicines, and by manual operation.

The manual operation is to put up the bowels (fallen down) into the belly again, & by

by a Convenient ligature or trusse, to keep them up that they fall not down again; and then by Medicines to *Consolidate* and knit up the Orifice by which they passed down: first endeavour to evacuate the flegme, and other dregs in the intestines, which may be done by gentle purges and by Glisters, which are very convenient in this case; as follows.

A Glistler for a Rupture.

Take of Common decoction for a Glistler one pound, wherein boil one handful of Marsh-mallow roots; and then therein dissolve red Sugar one dram and a half, honey of Roses one ounce, Cassia one ounce, *Hiera Picra* six drams, oyl of Camomile three ounces, Common Salt two drams, mix it for a Glistler.

Another Lenitive Glistler for the same purpose.

Take Mallowes, Blytes, Marsh-mallow Roots, of each one handful, boyl them in a sufficient quantity of water, till half be consumed; strain it, and take a pint and an half of the Colature, in which dissolve red Sugar two drams, Cassia one ounce, Com-

mon, Oyl, three ounces ; Common Salt, two drams, mix them for a Glister.

Note, that it is sometimes difficult, to put up the bowels again into the belly, because that the intestine which cometh down is repleated sometimes with dregs, and sometimes with ventosity ; so that by reason of the too much Repletion, they cannot be intromitted into the belly.

Therefore if the dregs in the intestines do prohibit their immision up into the belly, let them be mollified after this manner.

Take Common oyl one pound ; infuse therein a peece of Cloth, the oyl being first made hot, and apply it to the greived place, repeating it so often untill the intestines be mollified, and then endeavour to put them up by little and little.

But if windiness be the cause of keeping down the intestines, foment them with this decoction following.

Take Camomile, Melilot, Dill, Pellitory of the wall, of each one handful, Lin-seed, Fenugreek, of each half an ounce, boyl them in a sufficient quantity of water, to the consumption of a third part, then dip therein a sponge, and foment the place greived.

After

After the fomentation, anoint the place outwardly with oyl of Camomile and Lillies; and afterwards put up the intestines in their due place: And then endeavour, as much as possible, to consolidate the place affected with Fomentations, Unctions, Plaisters and Cerates, consolidating and binding.

A Consolidative Fomentation.

Take of Red Roses, Myrrills, Sumach, Hypocistis, Galls, Cypress Nuts, and the leaves thereof, each half a handiul; Roots of the greater and lesser Comfrey, Saint Johns-wort, each half a handful: bruise them grossly, and boyl them in Plantain water, and Scitick wine of each equal parts, with a fourth part of Vinegar, till half be consumed; wherewith foment the place often, and when it is well dried, anoint it with this unction following.

Take oyl *Omphacinum*, oyl of St. Johns-wort, and oyl of Myrtles of each an ounce, Frankincense, Mastick, bark of Pomgranates, Mummy, Bole-Armonick, Dragons blood, *Sarcocolla*, each one scruple, Pulverize what is to be powdred, and with the oyles and a little wax, make an unguent thereof

thereof wherewith anoint the place, And dip a Cerate therein, and apply thereunto.

Afterwards use this Consolidating Plaister.

Take Male Frankincense, Sarcocolla, Aloes, Syccatrina, Mummy, Aristolochia round and long; the greater Comphrey, Cypresse Nuts, earth-worms, of each two drams, litharge, oppopanax, Bdelium.

Aminoniacum, Galbanum, Mastick, Turpentine, of each one ounce, Mans blood, one ounce, Mistle of the Oake six drams, dissolve the Gums in Vinegar, powder what is to be powdered, and make thereof a Plaister, and apply it to the place of the Rupture, and let it continue four or five dayes.

Afterwards you may use this Cerate following; or you may make a Cerate of the same things, as the Plaister before is made of, only adding some Ship-Pitch and Rozin of the Pine tree, of each a sufficient quantity to make it a Cerate, and apply it over the Rupture,

Also

Also you may make a Cerate after this manner.

Take Licharge, Gum-Arabick, Tragacanth, Oppopanax, Bdellium, Galbanum, of each half an ounce; Frankincense, Sarcocolla, Aloes, Syccatryna, Mummy, Summack, Aristolochia both long and round; of each 2 drams.

Gomphrey the greater, Cypresse Nuts, Galls, of each two drams, humane blood half an ounce, bird-lime of the Oak, and glue of Fishes, of each two drams, powder what is to be powdred, and dissolve the Gums in Vinegar, and with Pitch, and Rozin of the Pine Tree: make thereof a Cerate for the grief aforelaid.

Let the Rule of dyer, incline to heat and drying.

Let the Patient always weare a Convenient Ligature or Trusse, beware of much motion of the body, and observe a good dyet.

A healing Oyl, for such as are troubled with Ruptures.

Take flowers of Rosemary, Burrage, Buglosse,

glosse, Camomile, Violets, Roses of each
a handful, Stechas, Bay-leaves, Marjo-
ram, Sage, of each half an handful; Cut
them all small, and infuse them in wine
two days, afterwards distill them by an
Alembick; in which distillation, put Turpen-
tine half a pound, Frankincense, Masticke,
Bdellium, of each two drams, let them be
beaten small, and put in the said distilla-
tion two days, and after the second day, add
thereunto Nutmegs, Cloves, Cubebs, Mace,
Ginger, Cardamoms; of each two scruples,
lignum Aloes, half a dram, Amber half a
dram, pulverize them, and let them infuse
two days in the said distillation: then di-
still it again, increasing your fire towards
the end, and there will ascend an oyl, which
reserve for your use.

An Oyntment experienced for Ruptures.

Take the fat of Moles, of a Weazel, and of
Bear, and the juyce of Rosemary and Beto-
ny, of each what quantity you please, in-
corporate them together for an oyntment,
and moderately anoint the grieved place
therewith, and ye shall see a rare experiment
thereof; it is a very subtle Oyntment,
therefore use it not in very cold sea-
sons.

For

For the more speedy help and ease of my Country-men; who cannot readily provide themselves with such Medicines as before; I will here declare unto them such simples as are useful for the cure of these infirmities, which they may gather themselves in the fields, when they stand in need.

Herbs for Ruptures.

Avens. This herb groweth up with dark green broad winged leaves, some what long and rough, they grow wilde in many places under hedges, and by path ways in shadowy places; he that doth not know it, let him but bestow the pains to ask his Neighbour; some good old *Woman*, or other will quickly tell him: and with this herb make a decoction with wine if you can get it, or else with fair water, or whey in Summer time; it helps the wind. Chollick, and inwardly heals burstnesse or a Rupture; it also Comforts the Stomack, and opens obstructions of the Liver, and expells winde.

Wood Betony.

This Herb is known well, and is a good Neighbour to every one that will be acquainted

quainted with him, by reason of it singular virtues, which I shall not largely treat of here; it being designed for another occasion, but only to this purpose; If you take the herb Betony and make it into fine powder, and make an Electuary thereof with honey, it wondrously helps Ruptures, and also such as spit or pisse blood, by reason of any inward bruise or fall.

Bistort, or snake-weed is another good Rupture herb; it hath a leafe, almost like a dock leaf but lesse and pointed at the end, the roots are blackish without, but reddish within and knobbed, it is usually nursed in Physick-Gardens, and you may find it best at the Apothecaries; the decoction of the Root in wine, excellently availeth against all Ruptures and burstings, and likewise stayeth inwards bleedings, helps inward bruises, and dissolves congealed blood caused thereby.

Calamint, or mountain Mint is also very effectual for the same, being used in a decoction.

The Roots of *Cinquefoile* being applyed pultis wise outwardly; and both herb and root used in decoctions, and given inwardly, is singular good for Ruptures and bruises.

Clownes,

Clownes woundwort, which growes usually in every Ditch about you, is inferior to none for this purpose: you may make a syrrup of the herb and keep by you; or use it green in a decoction to drink, and may make an oyntment or Plaster thereof, and apply it to the place of the Rupture; it hath a singular healing virtue.

Comphrey is an herb very well known, and hath an excellent faculty for curing Ruptures, and knitting broken bones; you may use it in what manner you please; either in a pultis, unguent, Plaster, or inwardly in decoctions, syrrup, or powder; the green herb being boyled in Summer, makes an excellent Sallet to eat with salt Beef or Bacon, as some good House-wives very well know, it strengthens the lungs, cures defluxions of flegme thereupon; and is good to strengthen the back, and stay the Running of the Reins.

The herb Cuckow-pintle, Cuckow-spitts, or wake Robbin if it be distilled, and about an ounce of the distilled water thereof given at a time in some Convenient drink, is very profitable for such as Labour under Ruptures and Bursnesse.

The Elm is a tree very well known, and
if

if you observe his leaves when they are green, you shall find little bladders upon them full of water; which water if you save it when it is fresh, and often dip Cloths therein and apply them to the Ruptures of Children, it is effectual to heal them, keeping up the Rupture with a Convenient trusse.

An Oyntment Oyl or Balsome being made of water; Ferne is likewise singular good for Ruptures or Burstings, the place being anointed with the same, so likewise may the decoction of the herb be drunk for the same purpose.

The decoction of the herb called Golden-Rodd, is likewise very prevalent for the same purpose, and to heal inward bruises; it doth grow plentifully in moist Copies, and low Grounds.

The herb Hors-tailes, which some also call Cats-tailes; which groweth in many barren meadows, and low wet places, and is generally known to every body, is a singular good herb for Ruptures in Children, the juice or decoction being drunk, or applyed outwardly in ointment or otherwise: it also helps Ulcers of the bladder, & excoriations of the intrails; & it is good against pissing of blood and the Strangury, in Man or Woman.

The

The Farmers would gladly have it out of their grasse, and so would I; And those that know the virtues thereof, will save them the Charge of *Weeders*.

Ladies mantle is an herb likewise effectual for the same, being drunk inwardly, and outwardly applyed.

Mallows and Marsh-mallows, is also good for such as are troubled with Ruptures, the Roots of Marsh-mallows, and the seeds thereof being boyled in wine or water, and drunk.

Mallow-leaves are excellent good for excoriations of the Guts and Intrails, being boyled in Milk, and drunk.

The decoction of the herb Mullein, is profitable for those to drink, who labour under Ruptures.

The herb Orpine, being bruised, or made into an oyntment, is likewise availeable for Ruptures, or Burstings, being outwardly applied to the place.

Wild Tansie or Silver-mountain, an herb very well known, it grows plentifully, almost every where, is good for Ruptures in Children: the decoction thereof being drunk, or a little of the powder of the herb dried, given in some of the distilled water thereof, with a little powder of Corral and

Ivory added to it; it helps also the Whites in Women, stayeth vomiting of blood, and other fluxes of the body.

The herb *Perfoliata*, being called in English Thorowax, which growes in many Corn-Fields of this Land, and is easie to be had; cometh not short of any in this excellent virtue for this grief; the decoction of the herb being drunk, or the powder of the dried herb taken inwardly; and an oynment made of the herb, or the green leaves applyed outwardly, is very good for Ruptures in Children, if it be used in time.

The Roots of Tormentil also being used inwardly and outwardly, as before is directed, is very Sovereign for Ruptures and Burstings, and likewise for bruises and falls.

Thus have I set before you variety of Medicines, both Compound and Simple, for that so great affliction the Burstnesse, and also for many other infirmities; I shall only add a word or two, touching infirmities of the back and the *Genorrhœa* and so conclude.

When any such accident as a pain, or weaknesse in the back, happens, whether it be occasioned by any bruise or strain, or otherwise however; at the first, do not go about

about to take such Medicines as Tradition hath dictated to you good to strengthen the back, as Clary and Eggs, and the like; for in this you do more hurt then good, and hinder your cure rather then help it; Therefore first of all when any such infirmity falls upon you, it is good to use some gentle purging cleansing Medicine, to mundifie and cleanse the back, Reins and Kidneys, and resist and carry away any putrified matter that might there settle; and for this purpose a purge of Cassia and Rhabarb is very good, which may be made after this manner.

Take Cassia newly drawn out of the Canes one ounce, Rhabarb in powder one dram; syrrup of Violets or Marsh-mallows, mix it, and take it in the morning, in some posset drink or white wine.

You may also make a gentle purgation with Electuary Lenitivum, Confectio Hammech, and a little washed Turpentine, afterwards if there be heat in the back.

Take a new layd egge, 3 or 4 spoonfulls of Red Rose water, a penny worth of white Sugar-Candy in powder, and a little Nutmeg grated, beat them altogether, till the egg and the Rose water be incorporated, and drink it at night going to bed; it's a fine pleasant cooling, and healing Medicine.

Afterwards you may strengthen the back with Electuaries, Pills, and Plaisters, whereof you have choice prescribed in this Book.

Of Gonorrhea, or Running of the Reys.

This disease is defined to be an involuntary flux, or Emission of the natural sperme, it's called a *Gonorrhea* from the word γόνος, *Semen*, et γέν, *fluere*.

The ordinary cure is by remotion of the Cause; the Causes and Signs may be reckoned up to be four.

The first, from the Spermatick Vessels.

The second, from the part of the Sperme.

The third, from the Reynes.

The fourth, from the principall Members.

The *Gonorrhea* proceeds from the Sperme, either from abundance of Sperme, as it happens in Sanguine persons, whose bodies are repleated with much blood: from fluxibility, and waterynesse of the Sperme, as in flegmatick persons.

Also from Acuity, Sharpness and mordacity of the Sperme which stimulates, the Expulsive virtue as in Chollerick persons it often happens; and continually flows without any erection of the yard.

From

From the Spermatick Vessels it also proceeds.

Either by reason of the debility of the Retentive faculty, and strength of the expulsive, or by reason of the too much tenderness and laxation of the Vessels; Likewise it sometimes comes by reason of some Convulsion in the Vessels, which contracts the Nerves and Muscles about the Spermatick Vessels, and expels the Sperme, together with urine and dreggs: this often happens to such as labour under the falling sicknesse.

A Gonorrhea may also proceed from the Reys, by their too much heat, continually attracting the Spermatick matter to the Spermatick Vessels; whereby the Vessels are dilated.

It also, and that now a days, most generally comes from the principals, that is from an inordinate desire, and concupiscence after venereous actions, and unlawful Coitions, which often causes virulent and sordid, Runnings of the Reins; which if not timely looked to, will soon Ulcerate, and come to the *French* —. But I intend not here to speak any further of the *Pocky Clap*; because I would not offend the Chaste ears, nor give advice to *Knaves* and *Queans*; but proceed

to speak of the cure of the *Gonorrhea*, proceeding from Repletion of blood, and Superabounding Sperme.

If the blood abound, the first meanes is to use Phlebotomy; either open the Basilica or the Cephalica, or a common vein, then use subtil and cooling dyet, such as may cleanse the blood.

If it proceed from sharpness of the blood, endeavour to mundify it, first by opening a vein, and then by evacuating the Chole-
rick matter. Thus,

Take Myrobalans, two drams, Prunes five, Sebestens eight, Jujubes ten, Violets half a handful, cut them, and boil them, in one pound of water, till a third part be consumed; then strain it, and take enough of the Colature to dissolve, of Cassia one ounce, Rhabarb one dram, give it in the morning.

Instead of Rhabarb, use half a dram of the bark of yellow Myrobalans, finely powdered, and give it warm if you have no Rhabarb.

Trochis for the same.

Take of the Trochis of Roses two drams, Lettice, and Cucumer seeds each half a dram, Purslain half a dram, Camphire two grains
Red,

Red Roses one dram; pulverize what is to be powdred, and with the Muscilage of Quince seeds, forme Troches thereof, let every one be a dram, and take one in the morning, dissolved in water of Mint or Dill.

An Electuary for the same.

Take seeds of Rue, Nettles, Agnus Castus, Mints, of each two drams; Cloves, Frankincense, Lignum Aloe, of each half a dram; *Lapis Hamatitis*, *Galls*, Balauſtes, of each one scruple; pulverize all subtrilly, and with a sufficient quantity of Clarified Honey, make thereof an Electuary, of which take in the morning the quantity of half a spoonful, three hours before dinner.

An Unction for the Reins.

Take Oyl of Roses, Myrtles, Water-Lilies, of each one ounce, seeds of Lettice, Cucumers, Purslain of each half a dram; Roses, Myrtles, Shavings of Ivory, of each, one scruple; powder what is to be powdred, and with a little wax make it into an Oyntment for the Reins.

If it proceed from watrynesse and flegme, evacuate it thus.

Take of Turbith four scruples, *Diacatholicon* half an ounce, pulverize the Turbith, and with Aqua-mellis dissolve it, and give it the morning.

An Ointment for the same.

Take Oyl of Mastick, Rue, Lillies, of each one ounce, seeds of Agnus Castus, Nettles, Rue, of each one scruple; powder what is to be powdred, and with a little wax make thereof an unguent for the Reins.

Then give such Medicines as have a property to help the Running of the Reins, such may be Electuaries, Unctions, Powders, and Pills.

An Electuary.

Take burnt Harts-horne, flower of Acorns, Galls, Lapis Hæmatitis, seeds of Agnus Castus, and Lettice of each one dram, powder them all subtilly, and with a sufficient quantiry of Honey, make it into an Electuary.

But if the Patients body be wasted, and dried by the flowing of the disease, then give him some Restorative Electuary, and let him eat meats of easie digestion, and good nourishment.

An

*An Oyntment for the Running of the Reins,
where there is much heat and Sharpnesse.*

Take Oyl of Roses half an ounce, both
Saunders, *terra sigillata*, Acorn-Cups, Galls,
Myrrhe, Lapis Hæmatitis, dry Coriander,
of each one dram: Camphire two drams,
adding a little juyce of Night-shade
Letrice, and a little Vinegar; boyl it a lit-
tle, and with white wax, make thereof an
oyntment, wherewith anoint the loines and
genitals.

Restringent Pills.

Take Amber, Mastick and Corral; fine Ro-
zen in powder and Bole-Armorick, of each
what quantity you please, with wash't Tur-
pentine; make Pills thereof, and take 3 or 4
at a time.

Thus I have now Counsailed both Men
and Women; in both private and publick
infirmities to help themselves; wishing
them the Profit, and God the Glory.

Robert Turner.

Christopher Alley in
St. Martins le grand,
October 1, 1658,

Q

An

An Excellent Pill for Dropsies, Jaundies, and Chronick distempers; an Electuary for the Lungs, and Pomicills for the teeth, are ready prepared by me *Ro. Turner*, and to be had at my house in *St. Martins* aforementioned.

FINIS.

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